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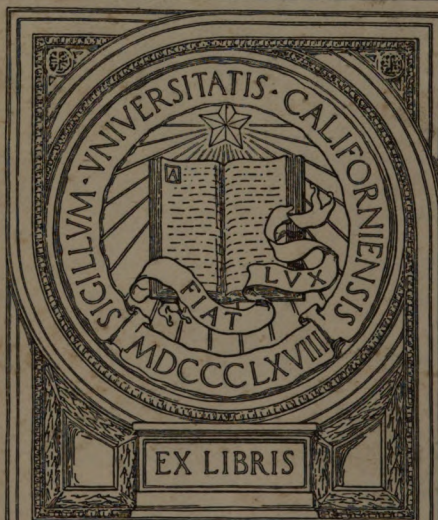
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IN MEMORIAM
Isaac Flagg, 1843-1931



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1884

RIVINGTONS

London	<i>Waterloo Place</i>
Oxford	<i>High Street</i>
Cambridge	<i>Trinity Street</i>

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TO THE
ALBERT LIAO

HERODOTUS

BOOK II.

WITH ENGLISH NOTES

BY

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in memoriam
Osas Hagg

1843-1931

BOOK II.

SUMMARY.

B.C.
529

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ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΔΕΥΤΕΡΗ.

ΕΥΤΕΡΙΗ.

- 1 ΤΕΛΕΤΤΗΣΑΝΤΟΣ δὲ Κύρου παρέλαβε τὴν βασι-
λητὴν Καμβύσης, Κύρου ἐὼν παῖς καὶ Κασσανδάνης, τῆς
Φαρνάσπεω θυγατρὸς τῆς προαποθανούσης Κῦρος αὐτὸς τε
μέγα πένθος ἐποίησατο, καὶ τοῖσι ἄλλοισι προεῖπε πᾶσι,
τῶν ἦρχε, πένθος ποιέεσθαι. ταύτης δὲ τῆς γυναικὸς ἐὼν
παῖς καὶ Κύρου Καμβύσης, Ἰωνας μὲν καὶ Αἰολέας ὡς
δούλους πατρῷους ἐόντας ἐνόμιζε, ἐπὶ δὲ Αἴγυπτον ἐποίεετο
στρατηλασίην, ἄλλους τε παραλαβὼν τῶν ἦρχε, καὶ δὴ καὶ
Ἑλλήνων, τῶν ἐπεκράτεε.
- 2 Οἱ δὲ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμήτιχον σφέων βασι-

CH. 1. § 1. Καμβύσης] B.C.
529—522.

§ 2. ταύτης δὲ] Emphatic, be-
cause an Egyptian tradition made
Cambyses the son of Nitetis (III. 2. 1).
There is some MS. authority for δὴ,
which Stein adopts.

Αἰολέας] I. 151. 3, n.

ὡς...ἰόντας] Cf. I. 91. 3, n.

ἐπὶ δὲ Αἴγ.] B.C. 525, Clinton.
Hdt. says nothing about the subju-
gation of Phoenicia, which must
have previously taken place (III. 19.
4; 34. 5).

Ἑλλήνων τῶν] i.e. τοῦτους Ἑλλ.
τῶν, the Ionians and Aeolians men-
tioned above.

ἐπεκράτεε] This has been ren-
dered 'insuper imperabat,' but it is
clearly used *in opposition* to ἦρχε,
and prob.= 'had the mastery over,'
thus by implication denying the

rightfulness of the conquest. So
Homer uses it of the suitors in the
house of Odysseus (*Od.* XIV. 60).
Hdt. is protesting against the view
that the whole of Asia belonged to the
Persian king (I. 4. 4; IX. 116. 6): the
other Asiatics were his subjects (ἦρχε),
but the Greeks were merely over-
mastered. Thus the long digression
on Egypt which follows (like the di-
gression on Lydia, I. 91. 8) is intro-
duced by a reference to the subju-
gation of Ionia, the main cause of the
Persian war.

CH. 2. § 1. Ψαμμήτιχον] Ch.
152 foll. 'In ipsis Aegyptiorum mo-
numentis nomen scriptum *PSMIK*,
i.e. *Psametik*.' Bähr. The MSS.
vary between this form and *Ψαμμί-
τιχος*, but the reading of the text is
confirmed by the inscription men-
tioned 28. 4, n:

λεῦσαι, ἐπιρριζοῦν ἐωυτῶν. πρώτους γενέσθαι πάντων ἀνθρώπων. ἐπεὶ δὲ Ψαμμήτιχος βασιλεύσας ἠθέλησε εἰδέναι οἱ αἱ τινες γενοῖατο πρώτοι, ἀπὸ τούτου νομίζουσι Φρύγας πρότερος γενέσθαι ἐωυτῶν, τῶν δὲ ἄλλων ἐωυτούς. Ψαμμήτιχος δὲ ὥς οὐκ ἐδύνατο πυνθανόμενος πόρον οὐδένα τούτου ἀνευρεῖν, οἱ γενοῖατο πρώτοι ἀνθρώπων, ἐπιτεχνᾶται τοιόνδε. Παιδιά δύο νεογνὰ ἀνθρώπων τῶν ἐπιτυχόντων διδοῖ ποιμένι τρέφειν ἐς τὰ ποιμνία τροφήν τινα τοιήνδε, ἐντειλάμενος μηδένα ἀντίον αὐτῶν μηδεμίαν φωνὴν ἰέναι, ἐν στέγῃ δὲ ἐρήμῃ ἐπ' ἐωυτῶν κέεσθαι αὐτὰ, καὶ τὴν ὥρην ἐπαγινέειν σφι αἰγας· πλήσαντα δὲ τοῦ γάλακτος τὰλλα διαπρήσσεσθαι. ταῦτα δ' ἐποιέε τε καὶ ἐνετέλλετο ὁ Ψαμμήτιχος θέλων ἀκοῦσαι τῶν παιδίων, ἀπαλλαχθέντων τῶν ἀσήμεων κυνημάτων, ἥντινα φωνὴν ῥήξουσι πρώτην. τάπερ ὦν καὶ ἐγένετο. ὥς γὰρ διέτης χρόνος ἐγεγόνεε ταῦτα τῷ ποιμένι πρήσσοντι, ἀνοίγοντι τὴν θύρην καὶ ἐσιόντι τὰ παιδιά ἀμφότερα προσπίπτοντα βεκὸς ἐφώνεον, ὀρέγοντα τὰς χεῖρας. τὰ

ἐωυτούς] I. 4. 2, n.

For the aorists βασιλευσαι, βασιλεύσας see I. 14. 2, n.

§ 2. ἐπειδὴ—ἀπὸ τούτου]=ἐξ οὗ. προτ. γενέσθαι]=πρεσβυτέρους εἶναι (§ 9). So πρότερον (sc. γενέη) =πρεσβύτερον, VI. 52. 7. Hom. II. XXI. 440, ἐπεὶ πρότερος γενέμεν καὶ πλείονα οἶδα (St.).

§ 3. πόρον οὐδ. τούτου] 'No way across the aforesaid question:' the metaphor being taken from the passage of a river (IV. 136. 5: VIII. 111. 1; 115. 1). τούτου simply anticipates ὁ γενοῖατο, and is inserted because the question has been stated before. For οἱ (=οἱ τινες), cf. I. 56. 2.

§ 4. ἐς] I. 14. 6, n.

τοιήνδε] Followed by an explanatory participial clause like ταῖςδε—ποιουμένων, I. 131. 1. Cf. I. 117. 4, n.

τὴν ὥρην] 'At the (proper, regular) time' (cf. I. 78. 1), 'in due season.' The accus. to denote a point (not duration) of time is only common in certain adverbial phrases:

καιρὸν δ' ἐφήκεις, Soph. Aj. 34; ἤκοντες ἄωριαν, Aristoph. Ach. 23. Supply τὸν ποιμένα before ἐπαγινέειν.

τὰλλα] 'The rest of his work:' the past time of πλήσαντα being the emphatic part of the sentence:='he was not to do anything else until' etc.

§ 5. ἀσήμεων] 'Meaningless:' cf. I. 86. 5. Larcher translates: *des vagissements inarticulés*. For ῥήξουσι, see I. 85. 4, n.

§ 6. βεκὸς] 'Probably they pronounced the word 'Bec,' attempting to imitate the cry of the goats. The endeavour to discover the primitive language, absurd as it is, has been renewed even in modern times. James IV. king of Scotland had two children secluded in the island of Inchkeith under the sole care of a dumb person. When they had attained a sufficient age, they spoke the language of Paradise, i.e. pure Hebrew!' Larch. See Wilkinson's *Excursus* (Rawlinson's Hdt. App. Bk. II.).

μὲν δὴ πρῶτα ἀκούσας ἤσυχος ἦν ὁ ποιμήν. ὥς δὲ πολλάκις 7
φοιτέοντι καὶ ἐπιμελομένῳ πολλὸν ἦν τοῦτο τὸ ἔπος, οὕτω
δὴ σημήνας τῷ δεσπότῃ, ἤγαγε τὰ παῖδια κελεύσαντος ἐς
ὄψιν τὴν ἐκείνου. ἀκούσας δὲ καὶ αὐτὸς ὁ Ψαμμήτιχος 8
ἐπυνθάνετο, οἵτινες ἀνθρώπων βεκός τι καλέουσι. πυνθα- 9
νόμενος δὲ εὗρισκε Φρύγας καλέοντας τὸν ἄρτον. οὕτω συνε-
χώρησαν Αἰγύπτιοι καὶ τοιοῦτῳ σταθμισάμενοι πρήγματι
3 τοὺς Φρύγας πρεσβυτέρους εἶναι ἐωυτῶν. Ὡδε μὲν γενέσθαι 1
τῶν ἱρέων τοῦ Ἡφαίστου ἐν Μέμφι ἤκουον. Ἕλληνες δὲ
λέγουσι ἄλλα τε μάταια πολλὰ, καὶ ὥς γυναικῶν τὰς
γλῶσσας ὁ Ψαμμήτιχος ἐκταμὼν, τὴν δίαίταν οὕτως ἐποίη-
σατο τῶν παίδων παρὰ ταύτησι τῇσι γυναιξί.

Κατὰ μὲν δὴ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον. 1
Ἦκουσα δὲ καὶ ἄλλα ἐν Μέμφι, ἐλθὼν ἐς λόγους τοῖσι
ἱρεῦσι τοῦ Ἡφαίστου. καὶ δὴ καὶ ἐς Θήβας τε καὶ ἐς 3
Ἡλιούπολιν αὐτῶν τούτων εἵνεκεν ἐτραπόμην, ἐθέλων εἰδέναι
εἰ συμβήσονται τοῖσι λόγοις τοῖσι ἐν Μέμφι. οἱ γὰρ
Ἡλιουπολῖται λέγονται Αἰγυπτίῳ εἶναι λογιώτατοι. Τὰ 4
μὲν νυν θεῖα τῶν ἀπηγημάτων, οἷα ἤκουον, οὐκ εἰμὶ πρό-

§ 8. βεκός τι] Called anything 'becos.' βεκός τί has been suggested, but if this were the meaning, we should have had τί βεκός, it being the invariable custom to place the two interrogatives as near as possible to one another.

§ 9. καὶ τοιοῦτῳ] καὶ couples οὕτω and τοιοῦτῳ σταθμ. πρήγματι,—in this way and on such evidence.

σταθμισάμενοι] Lit. 'guided themselves by the fact, as by a plumb-line' (ἐπὶ στάθμῃ ἔλθουν, Hom. Od. v. 245), 'ruled their judgment in accordance with the fact.'

CH. 3. § 1. Ὡδε] i. 101, n.

ἤκουον] i.e. when Hdt. was there.

Ἡφαίστου] The Greek representative of the Egyptian *Pthah*. Wilkinson, *Anc. Eg.* IV. 249. 'The word *priest* conveys to a modern reader an idea very different from that of the Egyptian *lepeis*, who were not a profession, but an order, comprising many occupations and pro-

fessions.' Grote. See Kenrick, *Anc. Eg.* I. 450. For Memphis, see 99. 7, n.

Ἕλληνες] Cf. 16. 2; 20. 1; 45. 1; 134. 1; 145. 5. Probably in most of these passages the reference is to Hecataeus, who is mentioned by name 143. 1.

§ 2. ἐς λόγους] By means of interpreters; cf. 125. 5; 154. 3. Bähr.

§ 3. Θήβας] The most important of the priest-colleges were at Thebes (15. 7, n.), Heliopolis (63. 1), and Memphis.

Ἡλιουπολῖται] Here the proper name might justify the change from the usual Ionic form, but cf. I. 96. 3. The reading *λογιώτατοι* (I. 1. 1) is preferable to *λογιμώτατοι*.

§ 4. τὰ θεῖα τῶν ἀπ.] 'Such of the tales as pertained to the gods' = *ἱερὰ λόγῳ*. The explanation of the various ceremonies would be contained in legends about the lives

θυμος ἐξηγέεσθαι, ἔξω ἢ τὰ οὐνόματα αὐτῶν μούνον, νομίζων πάντας ἀνθρώπους ἴσον περὶ αὐτῶν ἐπίστασθαι· τὰ δ' ἀν ἐπιμνησθῶ αὐτῶν, ὑπὸ τοῦ λόγου ἐξαναγκαζόμενος ἐπι-
 4 μνησθήσομαι. "Οσα δὲ ἀνθρωπῆϊα πρήγματα, ὧδε ἔλεγον· ὁμολογέοντες σφίσι, πρώτους Αἰγυπτίους ἀνθρώπων ἀπάν-
 των ἐξευρέειν τὸν ἐνιαυτὸν, δωδέκα μέρεα δασαμένους τῶν ὥρέων ἐς αὐτόν. ταῦτα δὲ ἐξευρέειν ἐκ τῶν ἀστρων ἔλεγον. ἄγουσι δὲ τοσῶδε σοφώτερον Ἑλλήνων, ἐμοὶ δοκέειν, ὅσῳ 3

of the gods. Lobeck, *Aglaophamus*, 152.

οὐκ εἰμὶ πρ.] Cf. 45. 4; 46. 3; 65. 3; 171. 2.

τὰ οὖν. αὐτῶν] The usual explanation is that αὐτῶν = τῶν θεῶν, to be supplied from θεῖα, (cf. 65. 2, n): —i.e. Hdt. is willing to give the names of the gods concerned in the ceremonies, but refuses to tell the legends about them. But Hdt. does abstain from mentioning Osiris by name in connection with certain rites (61. 2; 86. 2; 132. 3; 170. 1). Lobeck's explanation is simpler: 'dicit se de his rebus nomine tenus nec amplius dicturum esse' (*Aglaoph.* 1287), 'only mention them and no more.' Tr. 'except the mere mention of such things by name,' αὐτῶν being used vaguely (i. 9. 1, n.).

ἴσον π. αὐτ. ἐπ.] 'Know equally little about such things.' Cf. εἰ τι περὶ τῶν θείων πρηγμάτων δοκέειν δεῖ, IX. 65. 3. Stein quotes οὐδὲ τις ἔσται | εἰδὼς ἀμφὶ θεῶν, Xenophanes *Fr.* 13; ὅστις γὰρ αὐχρεῖ θεῶν ἐπίστασθαι πέρι, | οὐδέν τι μᾶλλον οἶδεν ἢ πεῖθει λέγων, *Eur. Fr.* 793, and compares with the use of ἴσον here VIII. 79. 4, ἴσον ἐστὶ πολλὰ τε καὶ ὀλίγα λέγειν, where ἴσον = 'equally useless.' Abicht explains: 'know as much about the names of the gods (as the Egyptian priests):' Lobeck: 'have the same opinion on religious matters,' i.e. that mysteries ought not to be revealed. There is a curious verbal agreement and real discrepancy between this passage and Talleyrand's well-known saying,

that all sensible men were of one religion, but what that religion was they never told.

ὑπὸ τοῦ λόγου] 'By my story' (I. 95. 1, n.), i.e. in order to explain the context: cf. 65. 3.

CH. 4. § 2. τὸν ἐνιαυτὸν] Perhaps here 'the true solar year,' in opposition to the ἔτος, but see I. 32. 3, n.

τῶν ὥρέων] 'Having divided the seasons into twelve parts, so as to make it up.' See notes, I. 94. 6; 192. 2. Prob. there is no reference to the three Egyptian seasons ('vegetation, harvest, and inundation'): Hdt. is merely talking from a Greek point of view, the succession of seasons making up the year.

ἐκ τῶν ἀστρων] By noting, that is, the day on which some bright star (the Egyptians selected Sirius as the star and the first of the month *Thoth*, July, as the day: cf. 142. 5, n.) set immediately after (or rose immediately before) the sun, and counting the number of days which elapsed before the same thing occurred again. This is called reckoning from the heliacal setting or rising of the star.

§ 3. ἄγουσι] 'Count their year' (supply τὸν ἐνιαυτὸν, or τοὺς μῆνας, as below). Stein compares Aristoph. *Nub.* 628, οὕτως εἰσεται | κατὰ σελήνην ὥς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας. Krüger not so well explains the phrase on the analogy of ἄγειν ὁρτήν (I. 147).

σοφώτερον Ἑλλ.] The Greek and Egyptian calendars were ar-

“Ἕλληνας μὲν διὰ τρίτου ἔτους ἐμβόλιμον ἐπεμβάλλουσι τῶν ὥρέων εἵνεκεν, Αἰγύπτιοι δὲ τριηκοτημέρους ἄγοντες τοὺς δωδέκα μῆνας, ἐπάγουσι ἀνὰ πᾶν ἔτος πέντε ἡμέρας πάρεξ τοῦ ἀριθμοῦ, καὶ σφί ὁ κύκλος τῶν ὥρέων ἐς ταὐτὸ περιϋῶν παραγίνεται. Δωδέκα τε θεῶν ἐπωνυμίας ἔλεγον πρώτους 4 Αἰγυπτίους νομίσαι, καὶ Ἕλληνας παρὰ σφέων ἀναλαβεῖν. βωμούς τε καὶ ἀγάλματα καὶ νηοὺς θεοῖσι ἀπονείμει σφέας 5 πρώτους, καὶ ζῶα ἐν λίθοις ἐγγλύψαι. καὶ τούτων μὲν νυν τὰ πλέω ἔργῳ ἐδήλουν οὕτω γενόμενα. Βασιλεύσαι δὲ 6 πρῶτον Αἰγύπτου ἀνθρώπων ἔλεγον Μῆνα. ἐπὶ τούτου, 7 πλὴν τοῦ Θηβαϊκοῦ νομοῦ, πᾶσαν Αἰγυπτον εἶναι ἔλος· καὶ αὐτῆς εἶναι οὐδὲν ὑπερέχον τῶν νῦν ἔνερθε λίμνης τῆς Μοίριος ἑόντων, ἐς τὴν ἀνάπλους ἀπὸ θαλάσσης ἑπτὰ ἡμερῶν 5 ἐστὶ ἀνὰ τὸν ποταμόν. Καὶ εὖ μοι ἐδόκεον λέγειν περὶ τῆς 1

ranged on a different principle, the former being based primarily on the lunar month (by which the Greek festivals were regulated), the latter on the solar year, which was then subdivided into twelve equal parts. Yet ‘as the hieroglyphic for month is the crescent of the moon, the Egyptian months must have been originally lunar.’ Kenrick.

ἐμοὶ δοκεῖν] I. 172. 1, n.

διὰ τρίτου ἔτ.] ‘Every other year.’ For the ἐμβόλιμος μῆν, cf. I. 32. 3.

πέντε ἡμ.] ‘Lepsius says he has found traces of the five intercalary days in a grotto at Benihasan of the twelfth dynasty.’ Kenrick.

ἐς ταὐτὸ] ‘To the same point of time.’ If this had been really the case, they must have intercalated $5\frac{1}{2}$ days, or had some system resembling our leap year (142. 5, n.), but it seems prob. that it was not so. See Kenr. *Anc. Eg.* I. 332.

παραγίνεται] ‘Is carried on’, i.e. is completed. Compare the use at I. 193. 1.

§ 4. δωδέκα] For the three classes of Egyptian gods, see 43. 1; 46. 1; 145. 1. Probably Hdt. is thinking of the altar of the twelve

gods at Athens mentioned below, 7. 2; VI. 108. 6.

ἐπωνυμίας] Strictly *appellations*: i.e. names with a meaning, names which confer a new predicate on the subject, ‘titles’: opposed to οὐνόματα (52. 1, n.). But ἐπωνυμία is often used in nearly the same sense as οὐνομα (94. 9; 173. 4) and at II. 50. 1 we are told that the Greeks borrowed the οὐνόματα of their gods from the Egyptians.

§ 5. ζῶα] A reference to the hieroglyphics. Abicht is perhaps right in taking θεοῖσι also with ἐγγλύψαι, reference thus being made to the custom of representing the gods under the form of the sacred animals (chs. 38, 65). But ζῶα need not have this restricted sense (I. 70. 2).

§ 6. ἀνθρώπων] Emphatic: see 144. 2.

Μῆνα] See ch. 99, which is inconsistent with what follows here, since Memphis lies considerably to the north of lake Moeris.

§ 7. ἐς τὴν] ‘Up to which,’ not ‘into which.’ The river communicated with the lake by a canal (149. 5), but Hdt. is here speaking of the distance by river merely.

χώρης. δῆλα γὰρ δὴ καὶ μὴ προακούσαντι, ἰδόντι δέ, ὅστις γε σύνεσιν ἔχει, ὅτι Αἴγυπτος, ἐς τὴν Ἑλλήνες ναυτὶλλονται, ἐστὶ Αἰγυπτίοισι ἐπὶ κτήτος τε γῆ καὶ δῶρον τοῦ ποταμοῦ καὶ τὰ κατύπερθε ἔτι τῆς λίμνης ταύτης, μέχρι τριῶν ἡμερέων πλόου, τῆς περὶ ἐκεῖνοι οὐδὲν ἔτι τοιοῦνδε ἔλεγον, ἐστὶ δ' ἕτερον τοιοῦτον.

Αἰγύπτου γὰρ φύσις τῆς χώρας ἐστὶ τοιήδε. Πρῶτα μὲν α προσπλέων, ἔτι καὶ ἡμέρης δρόμον ἀπέχων ἀπὸ γῆς, κατεῖς καταπειρητηρίην, πηλὸν τε ἀνοίσεις καὶ ἐν ἔνδεκα ὀργυῖσσι ἔσαι. τοῦτο μὲν ἐπὶ τοσοῦτο δηλοῖ πρόχυσιν τῆς γῆς 6 εἶδον. Αὐτῆς δὲ τῆς Αἰγύπτου ἐστὶ μῆκος τὸ παρὰ θάλασσαν, ἐξήκοντα σχοῖνοι, κατὰ ἡμέας διαιρέομεν εἶναι Αἴγυπτον ἀπὸ τοῦ Πλωθινήτεω κόλπου μέχρι Σερβωνίδος λίμνης, παρ' ἣν τὸ Κάσιον οὖρος τείνει ταύτης ὧν ἀπο οἱ

CH. 5. § 1. Αἴγ., ἐς τὴν Ἑλλ. v.] 'Egypt, to which the Greeks sail,' i.e. Egypt on its coast side, the Delta.

δῶρον τοῦ π.] Acc. to Arrian, Hecataeus made use of this same phrase (see Müller, *Fr. Hec.* 279). Stein suggests that it may have been an Egyptian expression (cf. 10. 1; 15. 4).

ἡμερέων πλόου] 8. 4, n. τῆς περὶ] Refers to χώρα, implied in τὰ κατύπερθε.

ἐκεῖνοι] The Egyptian priests. ἔστι δ'] 'Though it is.' Really ἕτερον τοιοῦτον is the predicate of τὰ κατύπερθε, but the clause is introduced by δέ, in order to mark the opposition to ἐκεῖνοι (μὲν) οὐδὲν κ.τ.λ. Cf. 10. 1.

§ 2. πρῶτα μὲν] Repeated by τοῦτο μὲν below, and answered by αὐτῆς δέ, 6. 1. Hdt. considers his theory on the origin of Egypt proved (1) by the alluvial deposits found off the coast at sea, (2) by the configuration of the country itself. Under this latter head he notices (1) its situation as a strip of plain between two ranges of rock (chs. 6—9), (2) the analogy of the effects produced by the Maeander and Achelous to

those which he attributes to the Nile (ch. 10), (3) the analogy of the κόλπος Ἀραβίος to the κόλπος which he supposes to have existed in Egypt (ch. 11), (4) certain geological peculiarities of the district (ch. 12).

ἡμέρης δρόμον] A day's run varied from 700 (IV. 86. 1) to 540 stadia (II. 9. 1), but in any case the statement appears to be an exaggeration.

CH. 6. § 1. τὸ παρὰ θ.] 'The seaboard of E.':—τό not referring to μῆκος.

κατὰ ἡμέας δ.] 'According to our definition that Egypt extends.' κατὰ = κατὰ ταῦτα καθ' ἑ, and ἡμέας is emphatic: = Hdt.'s view as opposed to that of the Ionians (15. 1). ἡμ. is not quite the same thing as ἐγώ (I. 37. 2, n.): = I and those who think with me. The nearly pleonastic use of εἶναι here may be compared with its insertion after οὐνομάζειν (44. 3, n.), λέγεσθαι (19. 1), διατάσσειν (I. 103. 2).

τείνει] Explained by III. 5. 2, where we have the same words with ἐς θάλασσαν added.

ταύτης ὧν ἀπο] 'It is from this lake then.' The *anastrophe* (we find only περὶ used in this way in Attic

ἐξήκοντα σχοίνοι εἰσι. ὅσοι μὲν γὰρ γεωπεῖναι εἰσι ἀνθρώ- 2
πων, ὀργυῖσι μεμετρήκασιν τὴν χώραν· ὅσοι δὲ ἔσσουν γεω-
πεῖναι, σταδίοισι· οἱ δὲ πολλὴν ἔχουσι, παρασάγγῃσι· οἱ δὲ
ἄφθονον λίην, σχοίνοισι. δύναται δὲ ὁ μὲν παρασάγγης 3
τρήκοντα στάδια· ὁ δὲ σχοῖνος ἕκαστος, μέτρον ἑὸν Αἰ-
γύπτιον, ἐξήκοντα στάδια. οὕτω ἂν εἴησαν Αἰγύπτου στάδιοι 4
7 ἑξακόσιοι καὶ τρισχίλιοι τὸ παρὰ θάλασσαν. Ἐνθεύτην 1
μὲν καὶ μέχρι Ἡλιουπόλιος ἔς τὴν μεσόγαιαν ἔστι εὐρέα
Αἴγυπτος, εὐρύσα πᾶσα ὑπὲρ τε καὶ ἀνδρος καὶ ἰλῦς. ἔστι 2
δὲ ὁδὸς ἔς τὴν Ἡλιούπολιν ἀπὸ θαλάσσης ἄνω ἰόντι, παρα-
πλησίη τὸ μήκος τῇ ἐξ Ἀθηνέων ὁδῷ, τῇ ἀπὸ τῶν δυώδεκα
θεῶν τοῦ βωμοῦ φερούσῃ ἔς τε Πίσαν καὶ ἐπὶ τὸν νηὸν τοῦ
Διὸς τοῦ Ὀλυμπίου. σμικρόν τι τὸ διάφορον εὖροι τις ἂν 3

prose) throws the emphasis on the pronoun.

§ 2. ὅσοι μὲν γὰρ] γὰρ gives the reason for the use of σχοῖνοι. In what follows we have all Hdt.'s larger measures of length except the πλέθρον. The σχοῖνος (compare our 'chain' as a measure of land) was nearly 7 English miles, the παρασάγγης nearly 3½, the στάδιον (6 πλέθρα or 100 ὀργυῖαι) 202 yds. 9 in.

μεμετρήκασιν] 'Have their measurements made in fathoms.' The perfect denotes not merely the completion of the action, but the continuance of its effects in the establishment of some particular system of measures. The passage implies that Egypt is larger (cf. ὡς εἶναι Αἰγύπτου, 8. 4) than Persia (parasang being a Persian word, VI. 42. 3), i.e. than Persia proper (so a Persian says to Cyrus γῆν ἐκτμήμεθα ὀλίγην, IX. 122. 2), and this latter than Greece (the στάδιον being the common Greek measure of distance). Those who measured by ὀργυῖαι would prob. be the islanders (the inhabitants of Andros call themselves γεωπεῖναι, VIII. 111. 3).

CH. 7. § 1. ἑπτή] 'Stretched out flat.' A mountain-ridge is regarded as the backbone of a country. Hence level land is that which lies

face upwards. So the Latin *supinus* is applied to the sea and to open country. See Bentley's note, Hor. *Epod.* 1. 29.

ἀνδρος] 'Without spring-water' (there being hardly any rain, 14. 3): cf. ὑδάτων, 108. 4. The corrections *ἐνυδρος* and *εὐνυδρος* (see IV. 47. 2, where *εὐνυδρος* is immediately followed by a reference to the Egyptian canals) are needless. Bähr.

§ 2. τοῦ βωμοῦ] Built by Pisis-tratus the son of Hippias during his archonship (Thuc. VI. 54. 6). It seems to have corresponded to the *millarium aureum* at Rome.

Πίσαν] This must denote the ancient site of Pisa (since the town was completely destroyed, B.C. 572), unless, as seems probable, Hdt. means here to identify Pisa and Olympia. Pindar certainly identifies them, *Ol.* II. 4. See *Dict. Geogr.*

In any case καὶ ἐπὶ has an explanatory and restrictive force: = 'that is to say to' (I. 52; 102. 4). The fact that Hdt. speaks in this passage as if he had been to Olympia has actually been used as an argument to establish the story of his recital at the Olympic games.

§ 3. σμικρόν τι] The asyndeton emphasizes σμικρόν (I. 20. 1; 56. 1).

λογιζόμενος τῶν ὁδῶν τούτων, τὸ μὴ ἴσας μῆκος εἶναι, οὐ πλεον πεντεκαίδεκα σταδίων· ἡ μὲν γὰρ ἐς Πίσαν ἐξ Ἀθηνέων καταδεῖ πεντεκαίδεκα σταδίων, ὡς μὴ εἶναι πεντακοσίων καὶ χιλίων· ἡ δὲ ἐς Ἡλιούπολιν ἀπὸ θαλάσσης πληροὶ ἐς δὲ τὸν ἀριθμὸν τοῦτον. Ἀπὸ δὲ Ἡλιούπολις ἄνω ἰόντι στεινή ἐστι Αἴγυπτος. τῇ μὲν γὰρ τῆς Ἀραβίης οὖρος παρατέταται, φέρον ἀπ' ἄρκτου πρὸς μεσαμβρίας τε καὶ νότου, αἰεὶ ἄνω τεῖνον ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν, ἐν τῷ αἰλιθοτομίαι ἔνεισι, αἱ ἐς τὰς πυραμίδας κατατμηθεῖσαι τὰς ἐν Μέμφι. ταύτῃ μὲν λήγον ἀνακάμπτει ἐς τὰ εἴρηται τὸ οὖρος. τῇ δὲ αὐτὸ ἐνωτοῦ ἐστὶ μακρότατον, ὡς ἐγὼ ἐπυνθανόμην

τὸ μὴ] The negative on the analogy of verbs of hindering. The difference *prevents* their being alike. So below, ὡς μὴ after καταδεῖ, = 'lacks to make up the sum.'

πληροῖ] Intransitive, acc. to Krüger: cf. L. and S. *Lex.* But it seems better to supply τὰ στάδια with Stein, who compares 'numerus ad trecentorum summam explevit,' Livy II. 1. So πληρώσασα τοὺς δέκα μῆνας, VI. 63. 1; τὰς τετρακοσίας μυριάδας ἀποπλήσῃ, VII. 29. 2. Tr. 'completes the tale of furlongs, so that they reach this total.'

CH. 8. § 1. τῇ μὲν γὰρ] Answered by τὸ δὲ πρὸς Α., § 3.

τῆς Ἀρ. οὖρος] Bähr and others render: *Arabiae mons.* But the possessive genitive (without τὸ) is strange, and cannot be paralleled by τῆς Αἰγύπτου below (§ 3, note). Possibly the meaning is: 'on the one side, the side, I mean, of Arabia':—lit. 'with reference to A.' (cf. τῆς πόλις, I. 84. 4; τῶν Ἀγβατάνων, I. 110. 2).

πρὸς μεσαμβρίας] See note on πρὸς βορέω, I. 110. 2. Here we should have expected the accus. on account of ἀπ' ἄρκτου above. But the writer regards himself as placed on some central point of the range, from which he sees it running *to-wards himself* from both north and south. Or we may say that πρὸς with the gen. has lost its original

meaning and is used as simply equivalent to πρὸς with the accus. Thus we find both in the same clause referring to the same direction: ἐδίωκον πρὸς ἧν τε καὶ τοῦ Ταρτίδος, IV. 122. 2.

ἄνω τεῖνον] ἄνω = 'inland,' i.e. inland from the Mediterranean (Hdt.'s sea): cf. I. 72. 2, n.

Ἐρυθρὴν] Used quite vaguely (I. 1. 2).

ἐν Μέμφι] 'At,' i.e. 'near M.' (163. 3, n.).

§ 2. ταύτῃ κ.τ.λ.] 'Here (by the quarries) the range stops (ceases to run directly southwards) and bends round towards the parts I have named (i.e. towards the Erythraean sea, south-westwards).' Schw. This however is rather inconsistent with αἰεὶ ἄνω τ. ἐς τὴν Ἐ. above: and Stein is probably right in taking ἐς τὰ εἴρηται with λήγον, — 'On this side (ταύτῃ μὲν repeats τῇ μὲν above) it stops at the parts named (the Erythraean Sea), and bends back (i.e. northwards along the shore of the Arabian Gulf).' On this view Hdt. is describing the course of the range on its western and eastern sides, before proceeding to give the distance across from the one to the other.

ἐνωτοῦ] I. 193. 4, n.

ἐπυνθανόμην] 'Prob. indirectly from the Phoenicians who circumnavigated Africa (IV. 42). This

δύο μηνῶν αὐτὸ εἶναι τῆς ὁδοῦ ἀπὸ ἡοῦς πρὸς ἑσπέρην· τὰ δὲ πρὸς τὴν ἡὼ λιβανωτοφόρα αὐτοῦ τὰ τέρματα εἶναι. τοῦτο μὲν νυν τὸ οὖρος τοιοῦτό ἐστι. Τὸ δὲ πρὸς Λιβύης τῆς 3 Αἰγύπτου οὖρος ἄλλο πέτρινον τείνει, ἐν τῷ αἰ πυραμίδες ἔνεισι, ψάμμω κατελυμένον, τεταμένον τὸν αὐτὸν τρόπον, τὸν καὶ τοῦ Ἀραβίου τὰ πρὸς μεσαμβρίην φέροντα. Τὸ ὦν 4 δὴ ἀπὸ Ἡλιουπόλιος, οὐκέτι πολλὸν χωρίον, ὥς εἶναι Αἰγύπτου· ἄλλ' ὅσον τε ἡμερέων τεσσέρων ἀναπλόου στεινὴ ἐστὶ Αἴγυπτος ἐοῦσα. τῶν δὲ οὐρέων τῶν εἰρημένων τὸ 5 μεταξὺ πεδιάς μὲν γῆ· στάδιοι δὲ μάλιστα ἐδόκεόν μοι εἶναι, τῇ στεινότητάν ἐστι, διηκοσίων οὐ πλέους ἐκ τοῦ Ἀραβίου οὖρεος ἐς τὸ Λιβυκὸν καλούμενον. τὸ δὲ ἐνθεύτεν αὐτῆς 6 εὐρέα Αἴγυπτός ἐστι. Πέφυκε μὲν νυν ἡ χώρα αὕτη οὕτω. 9 Ἀπὸ δὲ Ἡλιουπόλιος ἐς Θήβας ἐστὶ ἀνάπλοος ἐννέα ἡμε-

would explain his reckoning from east to west, instead of *vice versa*.¹ St.

δύο μηνῶν] Though Hdt. knows of the existence of the Arabian Gulf (mod. *Red Sea*), he regards it as too narrow (11. 2) to make a real break in this Arabian mountain-range (cf. IV. 39. 2), and thus includes in this range the whole peninsula of Arabia as far as the Persian Gulf. See Wheeler's *Geogr. of Hdt.*, 315.

εἶναι] Cf. ἀγαγέσθαι, I. 65. 6, n.

λιβανωτοφόρα] Arabia was the only country which produced frankincense. See III. 107. 1,—where however the context shows that Hdt. is speaking of 'African Arabia' (i.e. the country south of Abyssinia) rather than of Arabia proper.

§ 3. τῆς Αἰγύπτου] Stein takes this with οὖρος (§ 1, n.), comparing ἄλλο πέτρινον ('likewise rocky') with ἀλλους, 146. 2. This explanation adds force to τὸ Λιβυκὸν καλούμενον below, § 5 (which thus would mean 'generally called Libyan, but really Egyptian:' see ch. 17 foll.). But it is simpler to translate: 'On the side of E. towards L.'

ψ. κατελυμένον] Hom. *Od.* xiv. 136, ψαμάθω εἰλυμένα πολλῇ. The

Sphinx, which stands close by the pyramids, has now only its head and shoulders above the sand.

§ 4. ὥς εἶναι Αἴγ.] 'Considering it belongs to Egypt' (a country so vast: 6. 2). Cf. 135. 2; δλίγους, ὥς Σκύθας εἶναι, IV. 81. 1; 1. 172. 1, n.

ὅσον τε simply = 'about:' cf. I. 174. 3.

ἀναπλόου] Notwithstanding ἀνάπλοος ἐννέα ἡμερέων (9. 1), here ἡμερέων is the governing subst. (cf. 5. 1; 31. 1), the gen. denoting the time 'for' or 'within' which the action takes place (115. 7, n.).

Αἴγυπτος ἐοῦσα] To be taken closely together: 'considering it is Egypt:'—the phrase being only another way of expressing ὥς εἶναι Αἴγ. Krüg. translates: 'that which is (really) Egypt' (i.e. if we exclude the mountains, which do not properly belong to E.). But could ἡ be omitted if this were the meaning?

§ 5. πεδιάς μὲν] Answered by στάδιοι δέ. The soil is good, but there is not much of it.

§ 6. αὕτη] αὕτῃ? Cf. αὕτῃς τῆς Αἴγ. (6. 1), and see note 5. 2.

CH. 9. § 1. ἐννέα]

ρέων, στάδιοι δὲ τῆς ὁδοῦ ἐξήκοντα καὶ ὀκτακόσιοι καὶ τετρακισχίλιοι, σχοίνων ἑνὸς καὶ ὀγδώκοντα ἑόντων. οὗτοι συντιθέμενοι οἱ στάδιοι Αἰγύπτου, τὸ μὲν παρὰ θάλασσαν ἤδη μοι καὶ πρότερον δεδήλωται, ὅτι ἑξακοσίων τέ ἐστὶ σταδίων καὶ τρισχιλίων ὅσον δέ τι ἀπὸ θαλάσσης ἐς μεσόγαιαν μέχρι Θηβέων ἐστὶ, σημανέω. στάδιοι γὰρ εἰσι εἴκοσι καὶ ἑκατὸν καὶ ἑξακισχίλιοι. τὸ δὲ ἀπὸ Θηβέων ἐς Ἐλεφαντίνην καλεομένην πόλιν στάδιοι χίλιοι καὶ ὀκτακόσιοι εἰσι.

- 10 Ταύτης ὦν τῆς χώρας τῆς εἰρημένης ἢ πολλῇ, κατὰ πέρ οἱ ἱρέες ἔλεγον, ἐδόκεε δὲ καὶ αὐτῷ μοι εἶναι ἐπικτητος Αἰγυπτίοισι. τῶν γὰρ οὐρέων τῶν εἰρημένων τῶν ὑπὲρ Μέμφιν πόλιν κειμένων τὸ μεταξὺ ἐφαίνετό μοι εἶναι κοτε κόλπος θαλάσσης, ὥσπερ γε τὰ περὶ Ἴλιον καὶ Τευθρανίην, καὶ Ἐφεσίου τε καὶ Μαιάνδρου πεδίων, ὥστε εἶναι σμικρὰ ταῦτα μεγάλοις συμβαλέειν. τῶν γὰρ ταῦτα τὰ χωρία προσχωσάντων ποταμῶν, ἐν τῶν στομάτων τοῦ Νείλου, ἑόντος πενταστόμου,

mate (= 540 furlongs a day) cannot be meant to apply to the boats mentioned at 96. 4 (St.).

ἑόντων] 'Since there are.' The gen. abs. expresses the fact on which the calculation is based. Cf. 149. 1; 1. 98. 7.

§ 2. οὗτοι κ.τ.λ.] A *nominativus pendens*, which in sense, though not in construction, belongs to στάδιοι γὰρ εἰσι (§ 3). Αἰγύπτου is governed equally by τὸ μὲν παρὰ θ. and ὅσον δέ τι ἀπὸ θ. ἐς μ. Hdt. interrupts his statement of the total distance inland from the sea (συμ- implying the addition of the separate items) by a restatement of the distance along the coast-line. Hence the anacoluthon.

§ 3. εἴκοσι καὶ ἑ. καὶ ἑ.] 6120 — 4860 (distance from Heliopolis to Thebes) = 1260 furlongs by river from the sea to Heliopolis. Above (7. 3), this distance was stated to be 1500 furlongs by land.

ἐς...πόλιν] Without τῆς, — 'to a town called E.' See 29. 1, n. Hdt. gives the distance as far as Elephantine, because this was the limit of his own travels.

CH. 10. § 1. ἢ πολλῇ] 1. 24. 1, n.

ἔδοκεε δὲ] As if ἐπικτητός ἐστι were about to follow. Cf. εἶναι, 8. 2.

§ 2. ὑπὲρ Μέμφιν] i.e. on each side of the valley. The accus. is unattic. So ὑπὲρ τὸν δόμον, IV. 188.

τὰ περὶ Ἴλ. κ.τ.λ.] The plains of the Simois (Scamander), Caicus, and Cayster.

Ἐφεσόν τε καὶ Μ. π.] i.e. τὰ τε περὶ Ἐ. καὶ τὰ περὶ Μ. πέδιον.

ὥστε εἶναι] εἶναι = ἐξεῖναι (cf. 160. 6): — 'to compare, if one may, these small things with great.' ὥστε (the reading of most MSS.) either = 'provided that,' or more prob. is used as simply convertible with ὥς. At IV. 99. 6 we have the same phrase with ὥς (I. 172. 1, n.), which is the reading of one MS. here. Schw. reads ὥς γε.

§ 3. τῶν γὰρ] The clause states the reason for the use of σμικρὰ μεγάλοις above.

ἐν] Any single one.

πενταστόμου] Another reading is ἐπταστόμου, i.e. the two ὀρυκτά

οὐδείς αὐτῶν πλήθεος πέρι ἄξιος συμβληθῆναι ἐστί. εἰσὶ δὲ 4
καὶ ἄλλοι ποταμοὶ οὐ κατὰ τὸν Νεῖλον ἔοντες μεγάθρα, οἱ
τινες ἔργα ἀποδεξάμενοι μεγάλα εἰσὶ τῶν ἐγὼ φράσαι ἔχω
οὐνόματα, καὶ ἄλλων καὶ οὐκ ἤκιστα Ἀχελάου δὲ ῥέων
δι' Ἀκαρνανίης, καὶ ἐξίεις ἐς θάλασσαν, τῶν Ἐχινάδων
II νήσων τὰς ἡμίσεας ἤδη ἠπειρον πεποίηκε. Ἔστι δὲ τῆς I
Ἀραβίης χώρας, Αἰγύπτου δὲ οὐ πρόσω, κόλπος θαλάσσης
ἐσέχων ἐκ τῆς Ἐρυθρῆς καλεομένης θαλάσσης, μακρὸς οὕτω
δή τι καὶ στευνὸς, ὡς ἔρχομαι φράσω. μῆκος μὲν πλόου, 2
ἀρξαμένῳ ἐκ μυχοῦ διεκπλῶσαι ἐς τὴν εὐρέην θάλασσαν,
ἡμέραι ἀναισιμούνται τεσσεράκοντα, εἰρεσίῃ χρεωμένῳ εὖρος
δὲ, τῇ εὐρύτατός ἐστι ὁ κόλπος, ἡμισυ ἡμέρης πλόου. ῥηχίη
δ' ἐν αὐτῷ καὶ ἄμπωτις ἀνὰ πᾶσαν ἡμέρην γίνεται. ἕτερον 3

στόματα (17. 7) are reckoned. A strong argument in favour of the reading of the text is that the Ister, which resembles the Nile in so many points (ch. 33), is πεπλάτομος (IV. 47. 4).

αὐτῶν] Pleonastic after ποταμῶν. Cf. ol, 175. 1; μιν, I. 34. 4; τῶν... ἀνδρῶν, ἐνα αὐτῶν, III. 118. 1; Θασιῶν...σφας, VI. 46. 1. Conversely we have ol...τῷ Δαρείῳ, III. 129. 4; ol...Ζωπύρῳ, 153. 3.

πλήθεος] Volume of water.

§ 4. κατὰ] I. 98. 8, n.

μεγάθρα] I. 202. 1, n.

ἀποδεξάμενοι...εἰς] The periphrasis avoids the perfect passive form ἀποδεδέχεται. But the use of εἶναι as a sort of auxiliary verb is not uncommon in Hdt., even in the case of simpler tense-forms. It seems to be used sometimes for the sake of emphasis (99. 1; I. 57. 2; 160. 6), sometimes as a mere reminiscence of the Epic usage (I. 175. 1), sometimes (as here) for the sake of avoiding a cumbrous or ambiguous form (I. 112. 4; 206. 1).

Ἀχελάου] Thuc. II. 102. 3, δ γὰρ Ἀχελῶς ποταμὸς ῥέων...διὰ τοῦ Ἀκαρνανικοῦ πεδίου...ἐς θάλασσαν δ' ἐξίεις παρ' Οἰνιάδας κ.τ.λ.

τὰς ἡμίσεας ἤδη] Thuc. says merely εἰς τῶν νήσων (τῶν Ἐχινά-

δων) αἱ ἠπείρονται, II. 102. 4.

CH. 11. § 1. κόλπος θαλ.] The Arabian Gulf (mod. Red Sea), here distinguished from the Ἐρυθρὴ θάλασσα, elsewhere regarded as forming a part of it (158. 1). Both shores of this κόλπος were in Arabia, acc. to Hdt., the western one being separated from Egypt by the mountain-range described at 8. 1.

ἐσέχων] Sc. ἐπὶ Συρίης (§ 3).

§ 2. πλόου] Generic genitive (see Madv. G. S. 49, δ) after ἡμέραι. Cf. 8. 4.

ἀρξαμένῳ] I. 14. 4, n.

εἰρεσίῃ χρ.] See I. 203. 1. The length of the Red Sea from the head (μυχοῦ) of the Gulf of Suez to the Straits of Babelmandeb is under 1400 miles (Wheeler). This would give 35 miles (a moderate estimate) for a day's journey.

ἡμισυ ἡμ.] The real breadth is from 150 to 200 miles. 'Hdt. had probably crossed over the north-western arm of the Red Sea (the Gulf of Suez) and regarded the entire sea as equally narrow.' Wheeler's Geogr. of Hdt. 315.

ῥηχίη κ.τ.λ.] Hdt. thinks this worth noticing (cf. VII. 198. 1), because there is so little tide in the Mediterranean.

ἄμπωτις] The ebbing water is

τοιούτον κόλπον καὶ τὴν Αἴγυπτον δοκέω γενέσθαι κου, τὸν μὲν ἐκ τῆς βορητῆς θαλάσσης κόλπον ἐσέχοντα ἐπὶ Αἰθιοπίης, τὸν δὲ Ἀράβιον, τὸν ἔρχομαι λέξων, ἐκ τῆς νοτίης φέροντα ἐπὶ Συρίης· σχεδὸν μὲν ἀλλήλοισι συντετραίνοντας τοὺς μυχοὺς, ὀλίγον δέ τι παραλλάσσοντας τῆς χώρης. εἰ 4 ὦν δὴ ἐβελήσῃ ἐκτρέψαι τὸ ῥέεθρον ὁ Νεῖλος ἐς τοῦτον τὸν Ἀράβιον κόλπον, τί μιν κωλύει ῥέοντος τούτου ἐκχωσθῆναι ἐντὸς γε δισμυρίων ἐτέων; ἐγὼ μὲν γὰρ ἔλπομαι γε καὶ 5 μυρίων ἐντὸς χωσθῆναι ἄν. κοῦ γε δὴ, ἐν τῷ προαναισιμωμένῳ χρόνῳ, πρότερον ἢ ἐμὲ γενέσθαι, οὐκ ἂν χωσθεῖη κόλπος καὶ πολλῷ μέζων ἔτι τούτου, ὑπὸ τοσούτου τε ποτα- 12 μού καὶ οὕτως ἐργατικοῦ; Τὰ περὶ Αἴγυπτον ὦν καὶ τοῖσι 1 λέγουσι αὐτὰ πείβομαι, καὶ αὐτὸς οὕτω κάρτα δοκέω εἶναι, ἰδὼν τε τὴν Αἴγυπτον προκειμένην τῆς ἐχομένης γῆς, κογχυλιά τε φαινόμενα ἐπὶ τοῖσι οὖρεσι, καὶ ἄλμην ἐπανθέουσιν, ὥστε καὶ τὰς πυραμίδας δηλέεσθαι, καὶ ψάμμον μῶνον 2

regarded as being *drunk* up by the bed of the sea. So ἀναροιδεῖ is used of Scylla, Hom. *Od.* XII. 105.

§ 3. ἔτερον τοιούτον] The real force of the argument lies in the idea that thus the Arabian Gulf would have had its parallel. Cf.

34. 3, 4. γενέσθαι] 'Was made to begin with.'

κου] With τοιούτον, like ταῦτά κη, I. 97. 4.

τῆς βορητῆς] The Mediterranean.

τὸν ἔρχ. λέξων] This, if not a repetition from § 1, must refer to the remarks below, §§ 4, 5.

συντετραίνοντας] 'Boring, as it were with an awl, so that their inmost angles almost meet, but still leaving on one side a small strip of land which separates one from the other.' μυχοὺς is a sort of cognate accus. after συντετρ. (*quasi* τρήματα), the phrase being an elliptical one for συντετρ. τὴν χώραν τοῖς μυχοῖς. Cf. ῥήγνυναι φωνήν, 2. 5. παραλλάσσοντας is probably transitive; 'passing by' and so 'leaving untouched.'

§ 5. ἐγὼ μὲν] I. 131. 1. n.

ἔλπομαι] So ἐλπίς ἀν. παθεῖν in a similar context, Thuc. II. 102. 4.

κοῦ γε δὴ] 'Where then, I should like to know, would a gulf not be silted up?' κοῦ thus almost = 'how?' So κοῦ δᾶτα (cf. *ἵνα*, I. 179. 1) ταῦτα ἀναισιμούνται; 'in what way are these expended?', III. 6. 2.

καὶ πολλῷ] I. 117. 1, n.

τούτου] The Egyptian Gulf.

CH. 12. § 1. τοῖσι λέγουσι] Supply οὕτω εἶναι.

ἰδὼν τε τήν] Instead of ἰδὼν τήν τε. Cf. I. 117. 3.

προκειμένην] 'Stretching out beyond the neighbouring land' (i.e. further than the coast on either side), with reference to the statement at 5. 2. Cf. τῆς Σκυθικῆς γῆς ἡ Θρητική τὸ ἐς θάλασσαν πρόκειται, IV. 99. 1. κογχυλία] Such as one would expect on the shores of an estuary (II. 3).

ἄλμην ἐπανθ.] 'Sprays of salt forming on the surface:' ἀνθῶ being used with reference to the crystals produced by evaporation.

καὶ τὰς π.] καὶ = solid as they are.

Αἰγύπτου οὖρος τοῦτο τὸ ὑπὲρ Μέμφιος ἔχον, πρὸς δὲ τῇ χώρῃ οὔτε τῇ Ἀραβίῃ προσούρω ἐούση τὴν Αἴγυπτον προσ-
εκέλην οὔτε τῇ Λιβύῃ, οὐ μὴν οὐδὲ τῇ Συρίῃ (τῆς γὰρ Ἀραβίης τὰ παρὰ θάλασσαν Σύριοι νέμονται), ἀλλὰ μελάγ-
γαιόν τε καὶ καταρρηγνυμένην, ὥστε ἐούσαν ἰλὺν τε καὶ
πρόχυσιν ἐξ Αἰθιοπίας κατενηνευγμένην ὑπὸ τοῦ ποταμοῦ.
τὴν δὲ Λιβύην ἴδμεν ἐρυθροτέρην τε γῆν καὶ ὑποψαμμοτέρην³
τὴν δὲ Ἀραβίην τε καὶ Συρίην ἀργιλωδεστέραν τε καὶ ὑπό-
πετρον ἐούσαν.

- 13 Ἐλεγον δὲ καὶ τότε μοι μέγα τεκμήριον περὶ τῆς χώρας ἰ
ταύτης οἱ ἱρέες, ὡς ἐπὶ Μοίριος βασιλέος, ὅπως ἔλθοι ὁ
ποταμὸς ἐπὶ ὀκτῶ πήχεας τὸ ἐλάχιστον, ἄρδεσκε Αἴγυπτον
τὴν ἔνερθε Μέμφιος. καὶ Μοίρι οὐ κω ἦν ἔτεα εἰνακόσια ἰ
τετελευτηκότι, ὅτε τῶν ἱρέων ταῦτα ἐγὼ ἤκουον, νῦν δὲ, ἦν 3

§ 2. μόνον] With οὖρος.
τοῦτο] The one on which the
pyramids are built (8. 3).

οὐ μὴν οὐδὲ] 'No, nor Syria
either.' Prob. the climax implies:
'close as it is.' Syria extended as
far as Lake Serbonis (6. 1; III. 5.
2).

καταρρηγνυμένην] 'Crumbling.'
Bähr renders *rinitis hiantem*.

ὥστε=ἄτε.

πρόχυσιν ἐξ Αἰθ.] 'Modern
science has added little to this sim-
ple hypothesis. Borings in the
Delta to the depth of forty-five feet
have shewn that the soil consists of
vegetable matter and an earthy de-
posit such as the Nile now brings
down: but as no marine remains
are found in the mud which covers
the upper and middle portion of the
Delta, it appears that the present
alluvium must have been deposited
upon a surface previously elevated
above the Mediterranean.' Ken-
rick, *Anc. Eg.* I. 78.

§ 3. ὑποψαμμοτέρην] In this
word and in ὑπόπετρον, prob. ὑπο-
='below the surface' (cf. ὑπόξυλος,
Xen. *Οκ.* 10. 3), and not 'contain-
ing a mixture of,' as in ὑπόχαλκος,
ὑποσίδηρος, Plat. *Rip.* 415. c.

CH. 13. § 1. ὅπως] I. 68. 7, n.
τὸ ἐλάχιστον] Here 'the least'
is regarded as a small quantity:
='as little as.' Below in the nega-
tive clause (§ 3) τὸ ἐλάχιστον='at
the least,' i.e. 'as much as.'

ἄρδεσκε] I. 19. 1, n.

§ 2. Μοίρι] Cf. I. 31. 7; II.
34. 3.

εἰνακόσια] Hdt. is at any rate
consistent with himself. 'Moeris
died two generations (=67 years:
cf. 142. 2) before Proteus (chs. 101
—112), and Proteus lived. At the
time of the Trojan war (ch. 113),
i.e. about 833 years before the time
of Hdt. (145. 5). Hence M. died
about 900 years before this last men-
tioned passage was written, and less
than 900 years before Hdt.'s visit to
Egypt.' Stein.

§ 3. νῦν δὲ] The priests and
Hdt. 'overlooked the circumstance
that the Nile raises its own bed, as
well as its banks, so that the rela-
tive proportion is preserved.' Ken-
rick, I. 80.

ἦν] So only two MSS., the rest
having εἰ, which G. Hermann (*de
part. av.* 101) and Klotz (*Devarius*,
II. 499) defend and confirm by other
instances. Cf. I. 206. 3.

μὴ ἐπ' ἑκαίδεκα ἢ πεντεκαίδεκα πῆχας ἀναβῇ τὸ ἐλάχιστον
 ὁ ποταμὸς, οὐκ ὑπερβαίνει ἐς τὴν χώραν. δοκέουσὶ τέ μοι 4
 Αἰγυπτίων οἱ ἔνερθε τῆς λίμνης τῆς Μοίριος οἰκέοντες τὰ τε
 ἄλλα χωρία καὶ τὸ καλεόμενον Δέλτα, ἣν οὕτω ἡ χώρα αὕτη
 κατὰ λόγον ἐπιδιδόει ἐς ὕψος, καὶ τὸ ὁμοῖον ἀποδιδόει ἐς
 αὐξήσιν, μὴ κατακλύζοντος αὐτὴν τοῦ Νείλου πείσεσθαι τὸν
 πάντα χρόνον τὸν ἐπίλοιπον Αἰγύπτιοι, τό κοτε αὐτοὶ 5
 "Ελληνας ἔφασαν πείσεσθαι. πυθόμενοι γὰρ ὡς ἕταιρ πᾶσα 5
 ἡ χώρα τῶν Ἑλλήνων, ἀλλ' οὐ ποταμοῖσι ἄρδεται, κατὰ περ-
 ἣ σφετέρῃ, ἔφασαν "Ελληνας ψευσθέντας κοτὲ ἐλπίδος μεγά-
 λης κακῶς πεινήσειν. τὸ δὲ ἔπος τοῦτο ἐθέλει λέγειν, ὡς εἰ 6
 μὴ ἐβελήσει σφὶ ἕιν ὁ θεὸς, ἀλλ' αὐχμῷ διαχρᾶσθαι, λιμῷ
 οἱ "Ελληνες αἰρεθήσονται· οὐ γὰρ δὴ σφὶ ἐστὶ ὕδατος οὐδεμμία
 14 ἄλλη ἀποστροφή, ὅτι μὴ ἐκ τοῦ Διὸς μῶνον. Καὶ ταῦτα 1
 μὲν ἐς "Ελληνας Αἰγυπτίοισι ὀρθῶς ἔχοντα εἴρηται. φέρε
 δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι, ὡς ἔχει, φράσω. εἴ σφὶ 2
 ἐβελήσει, ὡς καὶ πρότερον εἶπον, ἡ χώρα ἡ ἔνερθε Μέμφιος
 (αὕτη γάρ ἐστι ἡ αὐξανόμενη) κατὰ λόγον τοῦ παροικομένου

ἑκαίδεκα.] At the present day at Cairo the rise varies from 18 to 24 feet. Kenrick.

§ 4. ἣν οὕτω κ.τ.λ.] The first clause refers to the raising of the surface of the soil; the second to the consequent gain of ground at the sides of the valley and the mouths of the river. Tr. 'if this country goes on proportionately advancing in height, and yielding the like return as regards increased extent:—the gain of ground being thus regarded as part of the produce of the country (cf. ἀποδιδόει, I. 193. 4). The use of kindred words in different senses is not uncommon in Hdt. See 52. 4, n. Blakesley renders the second clause: 'and in the same degree diminishing in crops' (i.e. owing to the diminished depth of water in the inundations). But the use of αὐξήσις for 'the increase of grain sown' is improbable when we have ἐς ὕψος αὐξάνεσθαι below (14. 2) applied to the raising of the soil.

Abicht reads ἀποδιδῶται, sc. ὑπὸ τοῦ Νείλου. Bähr (2nd ed.) and all mod. edd. adopt (prob. wrongly) ἐπιδιδῶ, ἀποδιδῶ, in the place of the MS. reading ἐπιδιδόει, ἀποδιδόει.

Αἰγύπτιοι repeats Αἰγυπτίων of ...οἰκέοντες.

§ 6. ὁ θεός] Zeus, the weather-god. So ὁ θεός (24. 3) = Apollo, the sun-god. Cf. ὁ θεὸς ἐνέσκηψε βέλος, IV. 79. 2. These uses are to be distinguished from that of ὁ θεός, I. 31. 5; ὁ δαίμων, I. 210. 1.

διαχρᾶσθαι] δια- = 'long-continued,' 'permanent.'

ὕδατος ἀποστροφή] Lit. 'means of averting (the evil) consisting in water.' The gen. does not depend on ἀπο-, but denotes the origin or material ('attributive gen.,' Jelf, G. G. 435). So ἀπορία τοῦ μὴ ἡσυχάζειν, 'distress consisting in want of rest,' Thuc. II. 49. 6. Tr. 'no other water-supply to save them.'

CH. 14. § 1. φέρε δὲ] 105. 1, n.

χρόνου ἐς ὕψος αὐξάνεσθαι, ἄλλο τι ἢ οἱ ταύτῃ οἰκέοντες Αἰγυπτίων πεινήσουσι, εἰ μήτε γε ὕσεται σφι ἡ χώρα, μήτε ὁ ποταμὸς οἷός τ' ἔσται ἐς τὰς ἀρούρας ὑπερβαίνειν; Ἡ γὰρ 3 δὴ νῦν γε οὗτοι ἀπονητότατα καρπὸν κομίζονται ἐκ γῆς, τῶν τε ἄλλων ἀνθρώπων ὑπάντων καὶ τῶν λοιπῶν Αἰγυπτίων, οἳ οὔτε ἀρότρῳ ἀναρρηγνύντες αὐλακὰς ἔχουσι πόνους, οὔτε σκάλλοντες, οὔτε ἄλλο ἐργαζόμενοι οὐδὲν τῶν ὧλλοι ἀνθρωποι περὶ λήϊον πονέουσιν· ἀλλ' ἐπεὰν σφι ὁ ποταμὸς αὐτόματος ἐπελθὼν ἄρσῃ τὰς ἀρούρας, ἄρσας δὲ ἀπολείπῃ ὀπίσω, τότε σπείρας ἕκαστος τὴν ἐωυτοῦ ἀρουραν ἐσβάλλει ἐς αὐτὴν ὕς. ἐπεὰν δὲ καταπατήσῃ τῇσι ὑσὶ τὸ σπέρμα, 4 ἄμνητον τὸ ἀπὸ τούτου μένει. ἀποδινήσας δὲ τῇσι ὑσὶ τὸν σίτον οὕτω κομίζεται.

- 15 Εἰ ὦν βουλόμεθα γνώμῃσι τῇσι Ἰώνων χρᾶσθαι τὰ περὶ 1 Αἰγυπτου, οἳ φασι τὸ Δέλτα μῦνον εἶναι Αἰγυπτου, ἀπὸ Περσέος καλεομένης σκοπιῆς λέγοντες τὸ παρὰ θάλασσαν εἶναι αὐτῆς μέχρι Ταριχηῶν τῶν Πηλουσιακῶν, τῇ δὴ τεσσεράκοντά εἰσι σχοῖνον· τὸ δὲ ἀπὸ θαλάσσης λεγόντων ἐς 2

§ 2. εἰ μήτε γε ὕς.] Hdt. afterwards qualifies this statement: οὐ γὰρ δὴ ὕεται τὰ ἄνω τῆς Αἰγύπτου τὸ παράπαν, III. 10. 4. 'In Upper Egypt slight showers fall about five or six times a year, in Lower Egypt much more frequently.' Wilkinson, *Anc. Eg.* IV. 10.

§ 3. Ἡ γὰρ δὴ] At present things have not come to this pass, for, etc.

οὔτε ἄλλο...οὐδὲν] An exaggeration: the management of the irrigation required a good deal of labour (Kenr.).

ἔς] Probably to clear the land of weeds, not to tread in the corn (Wilk. *Anc. Eg.* I. 46). The statement ἕκαστος τὴν ἐωυτοῦ κ.τ.λ. seems somewhat inconsistent with the fact that the *συνῶται* formed a special class (47. 1).

§ 4. ἀποδινήσας] 'Having threshed out' (L. & S. *Lex. divos*), ἀπο- denoting the separation of the grain by the circular movement of

the animals.

τῇσι ὕσιν] The fact, that oxen are commonly represented on the monuments as doing this, will hardly justify the correction *βουσί*.

CH. 15. § 1. εἰ ὦν βουλ.] The apodosis begins at ἀποδεικνύομεν ἄν, § 3.

Ἰώνων] Apparently *not* a reference to Hecataeus, who 'admitted but two main divisions of the earth (cf. 16. 2) and describes several cities on the upper Nile as situated in Egypt.' Mure, *Gr. Lit.* IV. 148. The 'watch-tower of Perseus' (cf. 91. 2, 4) stood near the Canobic mouth, i.e. W. of the Delta (17. 4). The 'drying-houses' (places for curing fish: cf. 77. 6; 92. 10) of Pelusium (to be distinguished from those on the Canobic mouth, 113. 2) formed the eastern boundary of the Delta.

§ 2. λεγόντων] For λέγοντες, — either agreeing with Ἰώνων, or (more prob.) the gen. abs. (I. 3. 3, n.).

μεσόγαιαν τείνειν αὐτὴν μέχρι Κερκασάρου πόλιος, κατ' ἣν
 σχίζεται ὁ Νεῖλος, ἔς τε Πηλούσιον ῥέων καὶ ἐς Κάνωβον
 τὰ δὲ ἄλλα λεγόντων τῆς Αἰγύπτου, τὰ μὲν Λιβύης, τὰ δὲ 3
 Ἀραβίης εἶναι· ἀποδεικνύομεν ἂν, τούτῳ τῷ λόγῳ χρεώ-
 μενοι, Αἰγυπτίοισι οὐκ εἶδον πρότερον χώραν. ἦδη γάρ 4
 σφι τό γε Δέλτα, ὡς αὐτοὶ λέγουσι Αἰγύπτιοι καὶ ἐμοὶ
 δοκεῖ, ἔστι κατάρρυτον τε καὶ νεωστὶ, ὡς λόγῳ εἰπεῖν, ἀνα-
 πεφηνός. εἰ τοίνυν σφι χώρα γε μηδεμία ὑπῆρχε, τί περι- 5
 ειργάζοντο δοκέοντες πρῶτοι ἀνθρώπων γεγονέναι; οὐδὲ ἔδει
 σφέας ἐς διάπειραν τῶν παιδίων ἵεναι, τίνα γλῶσσαν πρῶ-
 τὴν ἀπήσουσι. Ἀλλ' οὐτε Αἰγυπτίους δοκέω ἕμα τῷ Δέλτα 6
 τῷ ὑπ' Ἰώνων καλεομένῳ γενέσθαι, αἰεὶ τε εἶναι, ἐξ οὗ ἀν-
 θρώπων γένος ἐγένετο· προϊούσης δὲ τῆς χώρας, πολλοὺς μὲν
 τοὺς ὑπολειπομένους αὐτῶν γενέσθαι, πολλοὺς δὲ τοὺς ὑπο-
 καταβαίνοντας. τὸ δ' ὦν πάσαι αἱ Θῆβαι Αἴγυπτος ἐκα- 7

κατ' ἣν σχίζεται] Thus forming the southern angle of the Delta. The situation is described by the name, which in old Egyptian was *Kerkosiris*, 'rending of Osiris,' i.e. of the Nile: 42, 2, n. Brugsch (Stein).

§ 3. Αἰγ. οὐκ εἶδον] εἶδον is imperf. part. The argument is:—the Egyptians must have been in existence (we cannot deny their claims to antiquity as a nation), but they could not have lived in the Delta, because that is of recent formation (§ 4), and they could not have lived in the upper Nile valley, because *ex hypothesi* they would then have been either Libyans or Arabians. 'The argument presupposes that the Ionians extend the name Αἰγύπτιοι to the inhabitants of the whole country, while they restrict Αἴγυπτος to the Delta.' St. Homer uses Αἴγυπτος to denote the Nile as well as the country (*Od.* iv. 581; xiv. 258).

§ 4. ἦδη γάρ.] 'For we have come to this,' ἦδη introducing the first step in the summing-up (cf. i. 207. 5) and being followed by τοίνυν (§ 5). Or perhaps ἦδη = 'by implication' (i. 117. 1),—'we are already agreed that.'

ὡς λόγῳ εἰπεῖν] An apology for *νεωστὶ*, not for ἀναπεφηνός. Cf. 37. 7; 53. 1; 134. 2. To say a thing 'in a word' is almost necessarily opposed to using strict language, since a very brief description can hardly be quite accurate.

§ 5. οὐδὲ ἔδει] 'The second objection is added in a categorical form.' St.

§ 6. οὐτε...τε] Cf. i. 63. 3. τῷ...καλεομένῳ] Stein explains this to mean: 'in the narrower sense in which the word is used by the Ionians,' as if the phrase were equivalent to δ' ὑπ' Ἰώνων Αἴγυπτος καλεῖται. But this is forced. Prob. the Ionians are taken as the representatives of the Greeks (the early Greek settlers in Egypt were chiefly Ionians: 152. 6; 154. 1; 163. 1; 178. 2), and the meaning is simply that the Delta is a Greek (not an Egyptian) name.

ὑποκαταβαίνοντας] ὑπο- = 'by degrees.' On κατα- Brugsch (Stein) says:—'recent investigations shew that civilization in the valley of the Nile advanced *up* the river, the oldest monuments being found at Memphis, the next oldest in the Hepta-

λέετο, τῆς τὸ περίμετρον στάδιοι εἰσι εἰκόσι καὶ ἑκάτον καὶ
 16 ἑξακισχίλιοι. Εἰ ὦν ἡμεῖς ὀρθῶς περὶ αὐτῶν γινώσκουμεν, 1
 "Ἴωνες οὐκ εὖ φρονέουσιν περὶ Αἰγύπτου. εἰ δὲ ὀρθή ἐστι 2
 ἡ τῶν Ἰώνων γνώμη, "Ελληνάς τε καὶ αὐτοὺς. Ἴωνας ἀπο-
 δείκνυμι οὐκ ἐπισταμένους λογιζέσθαι· οἳ φάσι τρία μόρια
 εἶναι γῆν πᾶσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην. τέ 3
 τартон γὰρ δὴ σφεας δεῖ προσλογίζεσθαι, Αἰγύπτου τὸ
 Δέλτα, εἰ μήτε γέ ἐστι τῆς Ἀσίας, μήτε τῆς Λιβύης. οὐ 4
 γὰρ δὴ ὁ Νεῖλός γέ ἐστι, κατὰ τοῦτον τὸν λόγον, ὁ τὴν
 Ἀσίην οὐρίζων τῇ Λιβύῃ· τοῦ Δέλτα δὲ τοῦτου κατὰ τὸ

nomis, later ones at Thebes, and the latest of all at Meroe, which has been falsely regarded as the cradle of Egyptian culture.'

§ 7. αἱ Θῆβαι] i.e. ἡ Θηβαῖς (28. 2) or ὁ Θηβαϊκὸς νομός (4. 7). The argument is:—since only the Thebais was formerly called Egypt, Lower Egypt must be of later origin.

τῆς] refers either to Αἰγυπτos, — 'and this old-fashioned Egypt measures but 6120 furlongs round,'—or else to χώρα implied in αἱ Θῆβαι (cf. 5. 1). The latter explanation makes the use of εἰσι (for ἦσαν) more natural. Hdt.'s silence about the city of Thebes, which he had himself visited (3. 3; 143. 1), and the vast extent of which was early notorious in Greece (e.g. Hom. *Il.* ix. 383), is usually explained by supposing that Hecataeus had written a full and sufficient description.

CH. 16. § 1. ἡμεῖς] Cf. 6. 1. περὶ αὐτῶν] 'On these matters' (L. 9. 1, n.).

§ 2. εἰ δὲ ὀρθή] This introduces a second argument:—granting the truth of their theory, they are inconsistent.

"Ελληνάς τε καὶ] Stein draws a distinction between the view of 'the Greeks' and that of 'the Ionians,'—the latter denying that Egypt extended beyond the Delta (15. 1—3), the former admitting that Egypt extended from the cataracts down-

wards, but asserting that the western half belonged to the continent of Libya, the eastern to that of Asia (17. 3)—both views being thus open to the objection that the Delta becomes an independent quarter of the globe. But the use of τε καὶ is against this. The meaning is: 'Greeks (clever as they are: i. 60. 4), nay even Ionians (the cleverest Greeks), cannot count.'

τρία μόρια] Hdt. himself accepts the ordinary division of the earth into three parts for the sake of convenience (iv. 45. 7). But he objects to the inequality of the distribution and the arbitrary character of the division (iv. 36. 3; 42. 1; 45. 2). For the construction μόρια εἶναι γῆν, cf. 147. 2.

§ 4. οὐ γὰρ δὴ] Rawlinson translates: 'for is it not their theory that the Nile separates A. from L.?' But οὐ γὰρ δὴ, like οὐ γὰρ δήπου (see Madv. *G. S. App.* 273), when used interrogatively expects the answer 'no,' e.g. Xen. *Mem.* iii. 3. 1, ἔχουσιν ἀνελπεῖν θροῦ ἑνεκα ἐπεθύμησας ἰππαρχεῖν; οὐ γὰρ δὴ τοῦ πρώτος τῶν ἰππέων ἐλαύνειν; 'surely it was not, was it?' Here the meaning is:—if we adopt the view of the Ionians (κατὰ τ. τὸν λ. = εἰ ὀρθή ἐστι ἡ τῶν Ι. γ., above) the boundary between Asia and Libya (as regards Lower Egypt) is not so much the Nile as the Delta.

τῇ Λιβύῃ] This unusual dative

ὁξὺ περιρρήγνυται ὁ Νεῖλος, ὥστε ἐν τῷ μεταξύ Ἀσίας τε
 17 καὶ Λιβύης γίνοιτ' ἄν. Καὶ τὴν μὲν Ἰώνων γνώμην ἀπεί-
 μεν ἡμεῖς δὲ ὧδε καὶ περὶ τούτων λέγομεν. Αἴγυπτον μὲν
 πᾶσαν εἶναι ταύτην τὴν ὑπ' Αἰγυπτίων οἰκεομένην, κατὰ περ
 Κιλικίην τὴν ὑπὸ Κιλικίων, καὶ Ἀσσυρίην τὴν ὑπὸ Ἀσσυ-
 ρίων. οὐρισμα δὲ Ἀσίῃ καὶ Λιβύῃ οἶδαμεν οὐδὲν ἐὼν ὀρθῶ 2
 λόγῳ, εἰ μὴ τοὺς Αἰγυπτίων οὖρους. εἰ δὲ τῷ ὑπ' Ἑλλήνων 3
 νενομισμένῳ χρησόμεθα, νομιοῦμεν Αἴγυπτον πᾶσαν, ἀρξά-
 μένην ἀπὸ Καταδούπων τε καὶ Ἐλεφαντίνης πόλιος, δίχα
 διαίρεσθαι, καὶ ἀμφοτέρων τῶν ἐπωνυμιῶν ἔχασθαι· τὰ
 μὲν γὰρ αὐτῆς εἶναι τῆς Λιβύης, τὰ δὲ τῆς Ἀσίας. ὁ γὰρ 4
 δὴ Νεῖλος ἀρξάμενος ἐκ τῶν Καταδούπων ῥέει, μέσσην Αἴ-

(prob. of reference: = 'forms the boundary of A. as regards L.') may be paralleled by IV. 28. 4, κεχώρι-
 σται οὗτος ὁ χειμὼν πᾶσι χειμῶσι,
 and VII. 70. 1, Αἰθίοπες διαλλάσσουν-
 τες οὐδὲν τοῖσι ἑτέροις (St.). Bähr,
 who accepts the datives there, here
 adopts the correction τῆς Λιβύης.

τοῦ Δέλτα δέ] 'Nay rather, since
 the Nile splits in twain where it hits
 the point of this Delta, it follows
 that the Delta will be found to be
 in the middle space between A. and
 L.'

CH. 17. § 1. καὶ περὶ τούτων]
 On this point too, as well as on the
 length of the Egyptian coast-line
 (6. 1) and the causes of the rising of
 the Nile (24. 1), Hdt. has a view of
 his own (St.).

§ 2. οὐδὲν ἐὼν ὀρθ. λ.] 'No-
 thing that can be rightly accounted'
 (I. 120. 3, n.).

τοὺς Αἰγ. οὖρους] 'The Egyptian
 borders,'—a very indefinite phrase,
 which is explained by Bähr and
 others to mean 'the eastern frontier
 of Egypt.' The plural οὖρους is no
 objection to this view (we have ἔβο-
 ῆθρον ἐπὶ τοὺς οὖρους, of a definite
 spot, IV. 125. 6), and Hdt. certainly
 talks sometimes as if the Arabian
 Gulf and the Isthmus of Suez sepa-
 rated Asia from Libya (IV. 39. 2;
 42. 3). Nor would the phrase at

18. 2 (see note) be inconsistent with
 this explanation. But the language
 at IV. 197. 2, 3 seems to prove deci-
 sively that Egypt is not included by
 him in the Libyan continent. Hence
 here prob. the meaning is that the
 whole of Egypt is, properly speaking,
 the boundary between the two (thus
 forming an independent division of
 the earth), though for the sake of
 convenience the ordinary Greek lan-
 guage may be adopted (§ 3).

§ 3. εἰ δὲ τῷ ὑπ' Ἑλλ.] δέ an-
 swers μὲν (§ 1). τὸ νενομισμένον is
 a subst., 'the view commonly re-
 ceived among the Greeks,' i.e. with
 regard to the division between Asia
 and Libya. So after noticing the
 arbitrary nature of the divisions, Eu-
 rope, Asia, etc. Hdt. says ταῦτα μὲν
 νυν ἐπὶ τοσούτων εἰρήσθω· τοῖσι γὰρ
 νομιζόμενοι αὐτῶν χρησόμεθα, IV.
 45. 7.

Καταδούπων] The Lesser Cata-
 ract, which was close to Elephantine,
 as is implied by τε καὶ (cf. I.
 2. 3).

§ 4. ἀρξάμενος ἐκ] 'From the
 C. downwards:'—the phrase not im-
 plying that the Nile rises there, but
 simply that the writer has begun
 there in his description. So ἀρξάμε-
 νον (used absolutely) ἀπὸ ταύτης,
 'from this city onwards,' III. 91. 1.
 See Jelf, *G. G.* 696, *Obs.* 1.

γυπτον σχίζων, ἐς θάλασσαν. μέχρι μὲν νυν Κερκασῶρον πόλιος ῥέει εἰς ἐὼν ὁ Νεῖλος· τὸ δὲ ἀπὸ ταύτης τῆς πόλιος, σχίζεται τριφασίας ὁδούς· καὶ ἡ μὲν πρὸς ἡῶ τρέπεται, τὸ καλέεται Πηλοῦσιον στόμα· ἡ δὲ ἐτέρη τῶν ὁδῶν πρὸς ἐσπέρην ἔχει· τοῦτο δὲ Κανωβικὸν στόμα κέκληται. ἡ δὲ δὴ 3 ἰθέα τῶν ὁδῶν τῷ Νεῖλῳ ἐστὶ ἥδε· ἄνωθεν φερόμενος ἐς τὸ ὄξυ τοῦ Δέλτα ἀπικνέεται· τὸ δὲ ἀπὸ τούτου, σχίζων μέσον τὸ Δέλτα, ἐς θάλασσαν ἐξίει, οὔτε ἐλαχίστην μοῖρην τοῦ ὕδατος παρεχόμενος ταύτῃ, οὔτε ἥκιστα οὐνομαστήν· τὸ καλέεται Σεβεννυτικὸν στόμα. ἔστι δὲ καὶ ἕτερα διφάσια 6 στόματα, ἀπὸ τοῦ Σεβεννυτικοῦ ἀποσχισθέντα, φέροντα ἐς θάλασσαν· τοῖσι οὐνόματα κέεται τάδε, τῷ μὲν Σαῖτικὸν αὐτῶν, τῷ δὲ Μενδήσιον. τὸ δὲ Βολβίτινον στόμα καὶ τὸ 7 18 Βουκολικὸν οὐκ ἰθαγενέα στόματά ἐστι, ἀλλ' ὀρυκτά. Μαρ-
τυρεῖ δέ μοι τῇ γνώμῃ, ὅτι τοσαύτη ἐστὶ Αἴγυπτος ὅσην τινὰ ἐγὼ ἀποδείκνυμι τῷ λόγῳ, καὶ τὸ Ἀμμωνος χρηστήριον γενόμενον, τὸ ἐγὼ τῆς ἐμεωυτοῦ γνώμης ὕστερον περὶ Αἴγυπτον ἐπυθόμην. οἱ γὰρ δὴ ἐκ Μαρῆς τε πόλιος καὶ 2 Ἀπιοῦ, οἰκέοντες Αἰγύπτου τὰ πρόσουρα Λιβύῃ, αὐτοὶ τε

ὁδοῦς] An accus. of quasi-cognate notion, virtually in apposition with *σχίσματα*, the regular cognate accus.

ἔχει] Cf. 121. 5, n.

§ 5. ἡ δὲ δὴ ἰθέα] The remaining one, implied in *τριφασίας*.

οὔτε ἐλαχίστην] An instance of Litotes, like οὐ φημί, οὐ μᾶλλον (I. 86. 6, n.).

§ 6. Σαῖτικόν] The στόμα Σ. seems to have run into the sea immediately to the west of the στ. Πηλοῦσιον, whereas the town of Sais mentioned at 28. 1; 59. 3, etc. was situated near the western edge of the Delta on the Canobic arm. Hence there must have been another Sais. There are only two mouths of any importance at the present day, that of *Rosetta*, the old στ. Βολβίτινον (which was a branch of the Κανωβικόν), and that of *Damiatta*, gen. identified with the Βουκολικόν of Hdt. (which seems to have been a

branch of the Σεβεννυτικόν). Bähr, *Excursus ad loc.*

CH. 18. § 1. τῷ λόγῳ] Added to make an antithesis to ἐστὶ (= 'really is').

Ἀμμωνος] See 42. 6. With the genitive compare Ἀστυάγειος, I. 109. 1.

ὕστερον] Hdt. feels a certain amount of self-satisfaction at being corroborated by the oracle. Cf. 104. 1; I. 139. 1.

περὶ Αἴγ.] With γνώμης. Krüger strangely gives περὶ a local signification here (cf. I. 24. 12):—'while I was about in Egypt.'

§ 2. Ἀπιοῦ] Prob. the Greek name of the town was Ἀπιοῦ πόλις, 'city of Apis' (ch. 153), a translation from the Egyptian name like Ἡλίου πόλις (63. 1, n.). Mareia (whence Mareotic wine) was a frontier-post (30. 4).

τὰ πρόσ. Λιβύῃ] i.e. the country of Libya. So IV. 41. 1, ἀπὸ Λί-

δοκέοντες εἶναι Αἰβυες καὶ οὐκ Αἰγύπτιοι, καὶ ἀχθόμενοι τῇ περὶ τὰ ἱρὰ θρησκείῃ, βουλόμενοι θηλέων βοῶν μὴ ἔργεσθαι, ἔπεμψαν εἰς Ἀμμωνα, φάμενοι οὐδὲν σφίσι τε καὶ Αἰγυπτίοις κοινὸν εἶναι· οἰκέειν τε γὰρ ἔξω τοῦ Δέλτα, καὶ οὐκ ὁμολογέειν αὐτοῖσι· βούλεσθαι τε πάντων σφίσι ἐξεῖναι γένεσθαι. ὁ δὲ θεὸς σφεας οὐκ ἔα ποίειν ταῦτα, φὰς Αἰ- 3 γυπτον εἶναι ταύτην, τὴν ὁ Νεῖλος ἐπιὼν ἄρδει· καὶ Αἰγυπτίους εἶναι τούτους, οἱ ἔνερθε Ἐλεφαντίνης πόλιος οἰκέοντες ἀπὸ τοῦ ποταμοῦ τούτου πίνουσι. οὕτω σφι ταῦτα ἐχρήσθη.

19 Ἐπέρχεται δὲ ὁ Νεῖλος, ἐπεὰν πληθύνῃ, οὐ μόνον τὸ Δέλτα, ἰ ἀλλὰ καὶ τοῦ Λιβυκοῦ τε λεγομένου χώρου εἶναι, καὶ τοῦ Ἀραβίου, ἐνιαχῇ καὶ ἐπὶ δύο ἡμερέων ἑκατέρωθι ὁδὸν, καὶ πλεῦν ἔτι τούτου καὶ ἔλασσον.

Τοῦ ποταμοῦ δὲ φύσις περὶ οὔτε τι τῶν ἱρέων οὔτε ἄλλον οὐδενὸς παραλαβεῖν ἐδυνάσθη. πρόθυμος δὲ ἔα τὰδε 3 παρ' αὐτῶν πυθέσθαι, ὃ τι κατέρχεται μὲν ὁ Νεῖλος πλη-

γύπτου Λιβύῃ ἥδη ἐκδέκεται. These passages therefore do not touch the question whether Hdt. regarded Egypt as forming part of the Libyan continent. See 17. 2, n. The continent included besides the Libyans (the inhabitants of Libya Proper) the Aethiopians and the Greek and Phoenician settlers along the coast (IV. 197).

αὐτοῖς τε] Krüger explains: 'in opposition to their Libyan neighbours, —synonymous with καὶ αὐτοί.' More probably αὐτοί stands in contrast to τῇ περὶ τὰ ἱρὰ θρ., = 'as touching themselves.' (St.). Their first reason for the application was peculiar to themselves, viz. their belief as to their nationality; their second might be shared by all their co-religionists, viz. the burdensomeness of the institution.

ἀχθόμενοι] See the account of Egyptian ceremonialism, ch. 37.

θηλέων βοῶν] See 41. 1.

οὐκ ὁμολογέειν] 'Did not agree with them (in manners and customs).' ὁμολογ. differs in meaning from ὁμωφυνέειν (I. 142. 6, n.).

§ 3. ἐπιὼν] ἐπ-, as in ἐπέρ-

χεται, 19. 1, refers to the inundations.

CH. 19. § 1. λεγομένου] i.e. not really Libyan: see note on τῆς Αἰγύπτου, 8. 3. So καλούμενον, 124. 3.

καὶ ἐπὶ δύο] I. 117. 1, n.

πλεῦν...καὶ ἔλασσον] i.e. on different occasions. Cf. I. 202. 1.

§ 2. οὔτε ἄλλου οὐδενός] Diodorus Siculus (Greek historian about 60 B.C.) mentions an explanation of the philosophers of Memphis, viz. that the sources of the Nile lay to the south of the torrid zone, regions which had their winter and rain during the Egyptian season of summer and drought (I. 40). 'The true cause, the rainy season in Ethiopia, was first assigned by Agatharchides of Cnidus in the second century B.C.' Kenrick. Wheeler however shews grounds for thinking that Democritus of Abdera had suggested the true cause as early as the fifth century B.C. (i.e. in Hdt.'s own time). *Geogr. of Hdt.* 360.

§ 3. α] Cf. I. 187. 6.

ὁ τι] Virtually = διότι (24. 1). Lit. 'as to the fact that.' See 47. 3, n.

θύων, ἀπὸ τροπέων τῶν θερινέων ἀρξάμενος, ἐπὶ ἑκατὸν ἡμέρας, πελάσας δ' ἐς τὸν ἀριθμὸν τουτέων τῶν ἡμερέων ὑπίσω ἀπέρχεται ἀπολείπων τὸ ῥέεθρον, ὥστε βραχὺς τὸν χειμῶνα ἅπαντα διατελεῖ ἐὼν μέχρι οὐ αὐτὶς τροπέων τῶν θερινέων. τούτων ὦν περί οὐδενὸς οὐδὲν οἶός τ' ἐγενόμην 4 παραλαβεῖν παρὰ τῶν Αἰγυπτίων, ἱστορέων αὐτοὺς, ἥντινα δύναμιν ἔχει ὁ Νεῖλος τὰ ἔμπαλιν πεφυκέναι τῶν ἄλλων ποταμῶν. ταῦτά τε δὴ τὰ λεγόμενα βουλόμενος εἰδέναι 5 ἱστόρεον καὶ ὃ τι αὔρας ἀποπνεούσας μῦνος ποταμῶν πάν-
 20 των οὐ παρέχεται. Ἀλλὰ Ἑλλήνων μὲν τινες, ἐπίσημοι ἰ βουλόμενοι γενέσθαι σοφίην, ἔλεξαν περὶ τοῦ ὕδατος τούτου τριφασίας ὁδοὺς· τῶν τὰς μὲν δύο τῶν ὁδῶν οὐδ' ἀξιῶ μνη-
 σθῆναι, εἰ μὴ ὅσον σημῆναι βουλόμενος μῦνον. τῶν ἡ ἑτέρῃ 2

ἀπὸ τροπ. τ. θ.] 'It is not till the last days of June that the rise begins to be visible in Egypt, and it reaches its maximum from the 20th to the 30th of September.' Kenrick.

πελάσας] 'Having neared this number:—not so strong as πληρώ-
 σας (7. 3).

ἀπολείπων] This can hardly be taken transitively, since τὸ ῥέεθρον would be a very strange expression for the flooded districts. Translate therefore: 'falling short in its stream.' The accus. is one of respect, like *ὅς* *πρώτος ποταμῶν ἐπέλιπε τὸ ῥέεθρον* (of a river crossed by Xerxes' army) VII. 43. 1. Krüger calls this harsh, but his suggestion to read *ἀπέρχεται* ('becomes restricted in its waters as it falls') overlooks the antithesis between *κατέρχεται πληθύνων* and *ἀπέρχεται ἀπολείπων*.

μέχρι οὐ] 1. 181. 3, n.

§ 4. δύναμιν] 'What virtue the Nile has that nature has made it the opposite of all other rivers.'

§ 5. τὰ λεγόμενα.] 'These things, viz. what was being said (by the Egyptians),' the common explanations. Another reading is *τὰ λελεγμένα*, 'these points that I have mentioned.' 'Very possibly Hdt. wrote neither.' Kr.

αὔρας] This does not mean ap-

parently that there were no breezes, but that they were dry and hot (ch. 27). Larcher quotes the Scholiast on Soph. *Aj.* 683, to the effect that *αὔρα* properly means a wind formed by the exhalations of some watery place.

CH. 20. § 1. Ἀλλὰ.....μέν] Krüg. and Stein say that *μέν* here stands for *μήν* (118. 3, n.). But we find *ἀλλὰ...μέν* used frequently in Attic in the sense of *sed...quidem*, the emphasis falling on the word placed between, and the use of *μέν* implying an ellipse beginning with 'but' or 'although.' Soph. *O. C.* 44, *ἀλλ' ἔλεψ' ἔμεν τὸν ἱκετὴν δεζαίετο*, may they be favourable (though I must bear it, if they are not); Plat. *Crit.* 43 d., *οἱτοι δὴ ἀφίκεται, ἀλλὰ δοκεῖ μὲν μοι ἤξειν τήμερον*, I think (though I am not sure). So too Hom. *Od.* XII. 156 *ἀλλ' ἐρέω μὲν ἐγὼν*, but I will speak (though I know not whether it is any use). Klotz, *De-variis* 56. Here the phrase is preceded (cf. 29. 1; 32. 1) by *οὐδὲν οἶός τ'...* *Αἰγυπτίων* (19. 4) and the meaning is: 'but certain Greeks indeed' (though the Egyptians did not know).

τὰς μὲν δύο] 1. 18. 2, n. To ὅσον supply *μνησθήσομαι*.

§ 2. ἡ ἑτέρῃ μὲν] This was the

μὲν λέγει τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμὸν, κωλύοντας ἐς θάλασσαν ἐκρέειν τὸν Νεῖλον. πολ-
 λάκις δὲ ἐτησῖαι μὲν οὐκ ὦν ἔπνευσαν, ὁ δὲ Νεῖλος τῶντὸ 3
 ἐργάζεται. πρὸς δὲ, εἰ ἐτησῖαι αἰτίοι ἦσαν, χρῆν καὶ τοὺς 4
 ἄλλους ποταμούς, ὅσοι τοῖσι ἐτησίησι ἀντίοι ῥέουσι, ὁμοίως
 πᾶσχειν καὶ κατὰ ταῦτὰ τῷ Νεῖλῳ· καὶ μᾶλλον ἔτι τοσοῦτῳ,
 ὅσῳ ἐλάσσονες εἶντες, ἀσθενέστερα τὰ ῥεύματα παρέχονται.
 εἰσὶ δὲ πολλοὶ μὲν ἐν τῇ Συρίῃ ποταμοὶ, πολλοὶ δὲ ἐν τῇ 5
 21 Λιβύῃ, οἳ οὐδὲν τοιοῦτο πᾶσχουσι οἷόν τι καὶ ὁ Νεῖλος. Ἡ
 δ' ἐτέρη ἀνεπιστημονεστέρα μὲν ἐστὶ τῆς λελεγμένης, λόγῳ
 δὲ εἰπεῖν, θωυμασιωτέρα· ἣ λέγει ἀπὸ τοῦ Ὀκεανοῦ ῥέοντα

view of Thales (I. 74. 3; 75. 3; 170. 3) acc. to Diodorus and Seneca. The Etesian winds are 'a real cause, but not adequate to produce the whole effect.' Kenrick, *Anc. Eg.* I. 81.

§ 3. οὐκ ὦν] Prob. ὦν here has simply a 'corroborative' (Kr.) force, as in the phrase εἰ δ' ἔστιν, ὥσπερ οὖν ἐστι (Plat. *Phaedr.* 242. c), which Klotz renders 'si vero est quemadmodum si rem spectas (pro rerum conditione) est.' But the use of the aorist ἔπνευσαν makes it possible that ὦν here has the meaning which it bears when inserted between preposition and verb (I. 194. 6, n.). At any rate it is difficult in the present passage to give οὐκ ὦν the inferential force, which it sometimes bears in adversative sentences (see notes, 134. 2; 139. 3).

§ 4. ὁμοίως...καὶ κατὰ ταῦτᾱ] Like ἐπ' ἰσῆ τε καὶ ὁμόλῃ, IX. 7. 3; τοιαῦτα καὶ παραπλήσια, Thuc. I. 22.

§ 5. πολλοὶ μὲν ἐν τῇ Σ.] The most important were the Leontes (near Tyre), and the Orontes, which flowed past Antioch. The course of these Syrian rivers is rather westward than northward like that of the Nile. But the Etesian winds (*monsoons*) seem to have blown from the north-west (οὐδὲν τι μᾶλλον ἀπὸ τῆς ἀρκτου ἢ περ τῆς ἐσπέρας, Diodor. I. 39). Wess.

ἐν τῇ Δ.] e.g. the Cinyps, IV.

175. 2, and the Triton, IV. 178. 2.

οἷόν τι καὶ] For καὶ in comparisons by contrast, see I. 93. 1, n.

CH. 21. ἡ δ' ἐτέρη] Generally attributed to Hecataeus (cf. IV. 36. 3). The words ὁ...λέξας, 23. 1, seem to refer to a single individual.

ἀνεπιστημον.] Not so definite as 'more unscientific;' simply 'more ignorant.' The later distinction between scientific and unscientific knowledge (*ἐπιστήμη* and *δόξα*) does not appear in Hdt. See I. 122. 1, note.

λόγῳ δὲ εἰπεῖν] This seems to be equivalent to ὡς δὲ λόγῳ εἰπεῖν (15. 4): cf. δοκέειν ἐμοὶ and ὡς ἐμοὶ δοκέειν (I. 172. 1, n.). The apology is scarcely needed, since θωυμασιωτέρα can hardly be called an exaggeration, and is certainly not so strong as ἀνεπιστημ. above. But this difficulty does not justify Stein's interpretation: 'too wonderful for words to tell:' which he explains by supposing the omission of ἡ (ὥστε), comparing κρείσσον· ἡ λέξαι λόγῳ, Eur. *Supp.* 844. If this interpretation were to be adopted, it would be better to regard the infinitive as used instead of the genitive of the verbal subst. See I. 210. 2, n.

ἀπὸ τοῦ Ὀκ.] 'Prob. some vague notion of the tides of the ocean was combined with that of the origin of the Nile to explain its periodical swelling.' Kenrick.

αὐτὸν ταῦτα μηχανᾶσθαι, τὸν δ' Ὀκεανὸν γῆν περὶ πᾶσαν
 22 ῥέειν. Ἡ δὲ τρίτη τῶν ὁδῶν, πολλὸν ἐπιεικεστάτη εὐῶσα, 1
 μάλιστα ἔψευσται. λέγει γὰρ δὴ οὐδ' αὐτὴ οὐδέν, φαμένη
 τὸν Νεῖλον ῥέειν ἀπὸ τηκομένης χιόνος, ὃς ῥέει μὲν ἐκ Λιβύης
 διὰ μέσων Αἰθιοπῶν, ἐκδιδόει δὲ ἐς Αἴγυπτον. κῶς ὦν δῆτα 2
 ῥέοι ἂν ἀπὸ χιόνος, ἀπὸ τῶν θερμοτάτων [τόπων] ῥέων ἐς
 τὰ ψυχρότερα; τῶν τὰ πολλὰ ἐστὶ ἀνδρὶ γε λογίζεσθαι τοι-
 οὔτων πέρι οἷω τε εἶναι, ὥς οὐδὲ οἶκός ἀπὸ χιόνος μιν ῥέειν.
 πρῶτον μὲν καὶ μέγιστον μαρτύριον οἱ ἄνεμοι παρέχονται, 3
 πνέοντες ἀπὸ τῶν χωρέων τουτέων θερμοί. δεύτερον δὲ, ὅτι 4
 ἄνομβρος ἡ χώρα καὶ ἀκρύσταλλος διατελεῖ εὐῶσα· ἐπὶ δὲ
 χιόνι πεσοῦση πᾶσα ἀνάγκη ἐστὶ ὑσαι ἐν πέντε ἡμέρησι·
 ὥστε, εἰ ἐχιόνιζε, ἔετο ἂν ταῦτα τὰ χωρία. τρίτα δὲ, οἱ 5
 ἄνθρωποι ὑπὸ τοῦ καύματος μέλανες εἶντες. ἱκτῖνοι δὲ καὶ 6
 χελιδόνες δι' ἔτεος εἶντες οὐκ ἀπολείπουσι, γέρανοι δὲ φεύ-

CH. 22. § 1. ἡ δὲ τρίτη] That of Anaxagoras (acc. to Diodorus), adopted by Euripides (*Helen*. 3). Bähr.

ἐπιεικεστάτη] 'Speciosissima,' Schw. Rather perhaps 'most moderate:' it neither referred to an unknown cause, like the second view (ἐς ἀφανές, 23. 1), nor attributed to a known cause impossible effects, like the first. Cf. ἐπιεικέως, 92. 5; τὰ ἐπιεικέστερα (opposed to τὰ δίκαια) III. 53. 4. It is most false, because it can be disproved by the greatest number of arguments.

ἐκδιδόει δὲ ἐς Αἴγ.] Has only its mouth in Egypt. The point of the remark is that for by far the greater part of its course the Nile flows through hot regions. See 34. 2, n.

§ 2. τόπων] Not read in some MSS. Others have it, but omit ῥέων, which is essential to the sentence. Bähr.

τῶν τὰ πολλὰ] Bähr translates: 'quorum pleraque (quae scil. de Nili incremento in hanc opinionem disputantur) talia sunt, ut viro...ne probabile quidem videri possit. Nilum fluere nive auctum:' 'of which countries the greater number of

known facts are such as to prove that,' &c. Kenrick compares the use of ὥς at 105. 1. But the translation is forced, and the text is probably corrupt. The proposal to read τεκμήρια for τὰ (Reiske) is unsatisfactory. The simplest emendation is that of Stein who omits τῶν, punctuating thus,—ῥέων ἐς τὰ (relative) ψυχρότερα τὰ πολλὰ ἐστὶ; ἀνδρὶ γε (the asyndeton is rather harsh)... εἶναι, ὥς οὐδὲ οἶκός... ῥέειν, πρῶτον μὲν κ.τ.λ. Thus ὥς οὐδὲ οἶκός depends on μαρτύριον, and the qualification τὰ πολλὰ is introduced because the Nile did not flow throughout the whole of its course from south to north (32. 10; 33. 2).

§ 4. ἄνομβρος] A mistaken inference from the want of rain in Upper Egypt. Cf. IV. 185. 3. Yet Hdt. says himself that the top of Mount Atlas is always covered with clouds, IV. 184. 5.

πᾶσα ἀνάγκη] Probably an assertion of the weather-prophets of Asia Minor or Southern Italy, which Hdt. accepts as of universal application.

ἐχιόνιζε] Sc. ὁ θεός (13. 6).

§ 6. δι' ἔτεος εἶντες] 'Fail not

- γουςαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον, φοιτέουσι ἐς χειμασίην ἐς τοὺς τόπους τούτους· εἰ τοίνυν ἔχιόνιζε καὶ ὅσωνων ταύτην τὴν χώραν, δι' ἧς τε ῥέει καὶ ἐκ τῆς ἀρχεται ῥέων ὁ Νεῖλος, ἣν ἂν τούτων οὐδὲν, ὥς ἡ
- 23 ἀνάγκη ἐλέγχει. Ὁ δὲ περὶ τοῦ Ὤκεανοῦ λέξας, ἐς ἀφανὲς 1 τὸν μῦθον ἀνενείκας, οὐκ ἔχει ἔλεγχον. οὐ γάρ τινα ἔγωγε 2 οἶδα ποταμὸν Ὤκεανὸν ἔοντα, Ὁμηρον δὲ ἡ τινα τῶν πρότερον γενομένων ποιητέων δοκέω τοῦνομα εὐρόντα ἐς τὴν ποίησιν ἐσενείκασθαι.
- 24 Εἰ δὲ δεῖ, μεμφάμενον γνώμας τὰς προκειμένας, αὐτὸν 1 περὶ τῶν ἀφανέων γνώμην ἀποδέξασθαι, φράσω διότι μοι δοκее πληθύνεσθαι ὁ Νεῖλος τοῦ θέρεος. τὴν χειμερινὴν 2 ὥρην ἀπελαυνόμενος ὁ ἥλιος ἐκ τῆς ἀρχαίης διεξόδου ὑπὸ

to be found there the whole year through.' Cf. δι' ἡμέρας, I. 97. 2. Bähr takes ἀπολείπουσι transitively (= 'do not migrate'), supplying ταῦτα τὰ χώρια, but this makes ἔοντες rather awkward.

§ 7. ὅσωνων] I. 199. 7, n. ἣν ἂν τούτων οὐδὲν] 'None of these facts (i.e. about the birds, &c.) could be.' This is not quite true, because a *very little* snow would hardly make any difference. Hence Bähr translates: 'supposing therefore even that a very little snow did fall, yet none of these conclusions (viz. that the rising of the Nile was caused by snow) would hold good.' But this can hardly be the meaning. ὥς ἡ ἀναγκή] 'And thus the proof follows perforce.'

CH. 23. § 1. ἐς ἀφανὲς] 'Has carried his story back to things not seen.'

§ 2. ἔοντα] Emphatic: 'any real river,' like ἐστὶ, 18. 1.

Ὁμηρον] For the Homeric conception of Oceanus, see *Od.* XI. 13, 157, 638; *Il.* XVIII. 607. For Hdt.'s criticisms, cf. IV. 8. 4; 36. 3.

τῶν πρότερον γεν.] Lobeck understands this to mean 'before Homer,' notwithstanding 53. 4 (see note). But probably πρότερον means no more than 'long ago,' the full phrase

being πρότερον ἐμοῦ. Cf. ὁ πρότερος βασιλεὺς, I. 84. 3.

εὐρόντα] 'Devised.' So *ἔνομα εὔρεο ὅτι κε θήαι | παιδὸς παιδὶ φίλω.* Hom. *Od.* XIX. 403. With Hdt.'s statement here, compare 53. 3.

CH. 24. § 1. αὐτὸν] 'One's self.'

διότι] 47. 3, n. Hdt.'s explanation does not really attempt to do more than shew why the Nile is at its lowest in winter. He views the inundations in summer as the normal state of the river.

§ 2. ἐκ τῆς ἀρχ. διεξ.] Hdt. regarded the sky as a solid (IV. 158. 3) vault, across which the sun travelled daily from east to west. During the Greek summer the sun kept his original (ἀρχαίῃ) course, bisecting this vault (ὡς τὸ μέσον τοῦ οὐρανοῦ, 25. 1): i.e. the sun at noon in Greece was (almost) overhead. But in winter he was driven further south by the stormy north-wind (i.e. the sun's altitude at noon in Greece was less), so that he was now immediately overhead at noon in Upper Libya. Thus the Greek summer would correspond to the Libyan winter (if it can be called winter: cf. 26. 1) and *vice versa*. ἀρχαίης implies that the position of the sun was originally

τῶν χειμῶνων, ἔρχεται τῆς Λιβύης τὰ ἄνω. ὥς μὲν νυν ἐν 3
 ἐλαχίστῳ δηλῶσαι, πᾶν εἴρηται· τῆς γὰρ ἂν ἀγχοτάτῳ ἡ
 χώρας οὗτος ὁ θεὸς, καὶ κατ' ἦν τινα, ταύτην οἶκός διψῆν
 τε ὑδάτων μάλιστα, καὶ τὰ ἐγχώρια ρεύματα μαραίνεσθαι
 25 τῶν ποταμῶν. Ὡς δὲ ἐν πλέονι λόγῳ δηλῶσαι, ὥδε ἔχει. 1
 διεξιὼν τῆς Λιβύης τὰ ἄνω ὁ ἥλιος τὰδε ποιεῖ· ἅτε διὰ
 παντὸς τοῦ χρόνου αἰθρίου τε ἐόντος τοῦ ἡέρος τοῦ κατὰ
 ταῦτα τὰ χωρία, καὶ ἀλεεινῆς τῆς χώρας ἐούσης, οὐκ ἐόντων
 ἀνέμων ψυχρῶν, διεξιὼν ποιεῖ, οἷον περ καὶ τὸ θέρος ἔωθε
 ποιεῖν, ἰὼν τὸ μέσον τοῦ οὐρανοῦ. ἔλκει γὰρ ἐπ' ἐωυτὸν
 τὸ ὕδωρ· ἐλκύσας δὲ ἀπωθέει ἐς τὰ ἄνω χωρία· ὑπολαμ- 2
 βάνοντες δὲ οἱ ἄνεμοι καὶ διασκιδνάντες τήκουσι· καὶ εἰσι
 οἰκότως οἱ ἀπὸ ταύτης τῆς χώρας πνέοντες, ὅ τε νότος καὶ
 ὁ λιψ, ἀνέμων πολλὸν τῶν πάντων ὑετώτατοι. δοκεῖ δέ 3
 μοι οὐδὲ πᾶν τὸ ὕδωρ τὸ ἐπέτειον ἐκάστοτε ἀποπέμπεσθαι
 τοῦ Νείλου ὁ ἥλιος, ἀλλὰ καὶ ὑπολείπεσθαι περὶ ἐωυτόν.
 πρηυνομένου δὲ τοῦ χειμῶνος, ἀπέρχεται ὁ ἥλιος ἐς μέσον 4
 τὸν οὐρανὸν ὀπίσω· καὶ τὸ ἐνθεῦτεν ἤδη ὁμοίως ἀπὸ πάντων

determined with reference to Greece and the other countries on the north coast of the Mediterranean (compare the notion that Delphi was the ὀμφαλὸς of the earth), winter being thus regarded as a deviation from the normal state of things.

τὰ ἄνω] A poetical construction (Madv. *G. S.* 28 a, R. 2): cf. 26. 3; τὸ μέσον, 25. 1.

§ 3. οὗτος ὁ θεός] Aesch. *Pers.* 502, πρὶν σκεδασθῆναι θεοῦ | ἀκτίνας. Euar. *Alc.* 722, φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ (St.). See 13. 6, n.

καὶ κατ' ἦν τινα] καὶ adds to the simple notion of nearness (τῆς ἀγχοτ.) that of correspondence in position, κατ' here meaning 'immediately over.' Cf. κατὰ Σινώπην, I. 76. 1, where the notion of nearness is implied in that of correspondence.

CH. 25. § 1. διὰ παντὸς τοῦ χρ.] Both in summer and winter, there being no rain in Upper Libya (22. 4).

καὶ τὸ θέρος] i.e. in Greece, during the Greek summer.

§ 2. ἐς τὰ ἄνω χ.] Not 'the upper regions of the air,' but 'the upper parts of Libya,' i.e. further south. Hdt. places the home of the south-winds (οἱ ἄνεμοι = δ τε νότος καὶ ὁ λιψ) beyond the sun to the southward.

τήκουσι] 'Melt it into mist.'

§ 3. ἐκάστοτε] = ἕταν ἀπωθῆναι τὸ ὕδωρ εἰς τὰ ἄνω χωρία.

τοῦ Νείλου] With ὕδωρ.

ὑπολείπεσθαι] A reference to the theory that fire was a subtler manifestation of water (so Heraclitus: πυκνούμενον τὸ πῦρ ἐξυγραινέσθαι συνιστάμενόν τε γίγνεσθαι ὕδωρ, Ritt. and Prell. *Hist. Philosoph.* 35), and that accordingly the fire in the sun and the stars was nourished by water. Wess. quotes γελοῖοι πάντες ὅσοι τῶν πρότερον ὑπέλαβον τὸν ἥλιον τρέφεσθαι τῷ ὑγρῷ, Aristot. *Meteor.* II. 2. 7.

ἔλκει ποταμῶν. τέως δὲ οἱ μὲν, ὁμβρίου ὕδατος συμμισγο- 5
 μένων πολλοῦ αὐτοῖσι, ἅτε ὑομένης τε τῆς χώρας καὶ κεχα-
 ρωμένης, ῥέουσι μεγάλοι· τοῦ δὲ θέρεος, τῶν τε ὁμβρων
 ἐπιλείποντων αὐτοὺς, καὶ ὑπὸ τοῦ ἡλίου ἐλκόμενοι, ἀσθενεῖς
 εἰσὶ. ὁ δὲ Νεῖλος ἐὼν ἀνομβρος, ἐλκόμενος δὲ ὑπὸ τοῦ 6
 ἡλίου, μόνος ποταμῶν τούτων τὸν χρόνον οἰκίτως αὐτὶς
 ἐωυτοῦ ῥέει πολλῶ ὑποδεέστερος ἢ τοῦ θέρεος· τότε μὲν γὰρ
 μετὰ πάντων τῶν ὑδάτων ἴσον ἔλκεται, τὸν δὲ χειμῶνα μόν-
 ος πιέζεται. οὕτω τὸν ἡλίον νενόμικα τούτων αἴτιον εἶναι.
 26 Αἴτιος δὲ ὡυτὸς οὔτος, κατὰ γνώμην τὴν ἐμὴν, καὶ τὸν ἥερα 1
 ξηρὸν τὸν ταύτῃ εἶναι, διακαίων τὴν διέξοδον αὐτῷ· οὕτω
 τῆς Λιβύης τὰ ἄνω θέρος αἰεὶ κατέχει. Εἰ δὲ ἡ στάσις 2
 ἡλλακτο τῶν ὥρέων, καὶ τοῦ οὐρανοῦ τῇ μὲν νῦν ὁ βορέης

§ 5. **τέως**] Throughout the winter, until the summer returns (= τοῦ-
 τον τὸν χρόνον, § 6).

οἱ μὲν] The other rivers. The Nile was to other rivers what the Egyptians were to the rest of the world (35. 2). The Ister came nearest to the Nile in this, as in other points (chs. 33, 34), being ἴσος ἐν τε θέρεϊ καὶ χειμῶνι (IV. 50. 3).

ὑομένης] Owing to the south-winds (§ 2).

§ 6. **ἀνομβρος**] No rain falls to make up for the evaporation which is going on in the upper part of the Nile's course.

αὐτὸς ἐωυτοῦ] The phrase is more emphatic than usual, since it implies that the river is most truly itself in summer. So μέζων τῆς ἐωυτοῦ φύσιος (of the Ister) IV. 50. 4. ἡ introduces a further comparison of the circumstances. Cf. ἐγένοντο ταύτην τὴν ἡμέρην ἀμείνονες αὐτοὶ ἐωυτῶν ἢ πρὸς Εὐβοίῃ, VIII. 86. 3.

CH. 26. § 1. **διακαίων...αὐτῷ**] 'By scorching up in it (τῷ ἡέρι) the space through which he passes.' αὐτῷ is either a local dative depending on διακαίων, on the analogy of οὐρανῷ ἐστήριξε κάρη, Hom. II. IV. 443; οὐ-
 δει ἐπέσθη, Ib. VII. 145, or more prob. a sort of possessive dative (developed out of the *dativus com-*

modi) like οἱ δὲ σφι βόες (I. 31. 3), in which case it goes closely with διέξοδον. The reading αὐτοῦ has not such good manuscript authority. Schw. (followed by Bähr) wrongly refers it to ἡλιος: *quasi* ἐωυτοῦ(ῷ). But not one of the instances which the former quotes (e.g. 143. 5; 162. 7; I. 86. 6; III. 52. 4) establishes the use of the oblique cases of αὐτός as a *direct* (I. 86. 6, n.) reflexive. He curiously omits to cite II. 122. 3 (see note), the strongest instance in his favour. Note that owing to the Ionic form alleged cases of this use in Hdt. cannot be explained away as in Attic writers by reading αὐτοῦ (ῷ). In the present passage Stein and Abicht without authority read ἐωυτοῦ. For the use of διέξοδον, cf. περιέλασιν, I. 179. 4, n.

§ 2. **ἡ στάσις...τῶν ὥρ.**] 'The station of the seasons,' i.e. of the two chief seasons, summer and winter (compare the Thucydidean use of θέρος, χειμῶν, e.g. II. I. 1), which are localised in the heavens, the former in the south, the latter in the north. Hdt. regards the sun as dependent on the seasons (and their accompanying winds), and not the seasons as dependent on the sun.

τῇ μὲν...ταύτῃ μὲν] Followed by τῇ δὲ...ταύτῃ δέ (I. 113. 2, n.).

- τε καὶ ὁ χειμὼν ἐστᾶσι, ταύτῃ μὲν τοῦ νότου ἦν ἡ στάσις καὶ τῆς μεσαμβρίας, τῇ δὲ ὁ νότος νῦν ἔστηκε, ταύτῃ δὲ ὁ βορέης· εἰ ταῦτα οὕτω εἶχε, ὁ ἥλιος ἂν ἀπελανόμενος ἐκ ³ μέσου τοῦ οὐρανοῦ ὑπὸ τοῦ χειμῶνος καὶ τοῦ βορέω, ἦε ἂν τὰ ἄνω τῆς Εὐρώπης, κατὰπερ νῦν τῆς Λιβύης ἔρχεται διεξιόντα δ' ἂν μιν διὰ πάσης Εὐρώπης, ἔλπομαι ποιεῖν ⁴
- 27 ἂν τὸν Ἴστρον τὰ περ νῦν ἐργάζεται τὸν Νεῖλον. Τῆς αὐρῆς δὲ πέρι, ὅτι οὐκ ἀποπνέει, τήνδε ἔχω γνώμην, ὥς κάρτα ἀπὸ θερμῶν χωρέων οὐκ οἰκός ἐστι οὐδὲν ἀποπνέειν· αὐρῇ δὲ ἀπὸ ψυχροῦ τινὲς φιλέει πνέειν.
- 28 Ταῦτα μὲν νυν ἔστω, ὥς ἔστι τε καὶ ὥς ἀρχὴν ἐγένετο. ¹ Τοῦ δὲ Νείλου τὰς πηγὰς οὔτε Αἰγυπτίων, οὔτε Λιβύων, οὔτε Ἑλλήνων τῶν ἐμοὶ ἀπικομένων ἐς λόγους, οὐδεὶς ὑπέσχετο εἰδέναι, εἰ μὴ ἐν Αἰγύπτῳ ἐν Σαῖ πόλει ὁ γραμματιστὴς τῶν ἱρῶν χρημάτων τῆς Ἀθηναίης. οὗτος δ' ἐμοὶ γε ²

§ 3. ἂν.....ἂν] The repetition serves to mark more plainly that *ἂν* belongs to participle as well as verb, i. e. that the sentence is conditional throughout. Cf. I. 191. 8.

§ 4. διὰ πάσης Εὐρ.] i. e. not merely along its southern coast as at present (24. 2, n.). The phrase is prob. applied to the sun here, because the Ister is said to flow διὰ πάσης τῆς Εὐρώπης, IV. 42. 5. The Ister is selected out of all the rivers of Europe on account of its correspondence to the Nile (33. 3; 34. 4; 25. 5, n.).

CH. 27. κάρτα] Probably with *θερμῶν* (I. 88. 1; 113. 1).

ψυχροῦ τινός] Acc. to Stein this is simply a variation for *κάρτα ψυχροῦ* (43. 5; I. 56. 1, n.). But more prob. the meaning is simply 'from something cold,' i. e. from a cold quarter;—the pronoun being substantival and not added to qualify or emphasize the adj. So prob. the common phrase *δεινὸν τι ποιέσθαι* = 'to consider it a grievous matter,'—not 'somewhat grievous' or 'very grievous' (we have *δεινὸν χρῆμα ποιεῖν*, VIII. 16. 4),—and is there-

fore not to be compared with *δεινόν τινα ἔγκοτον*, VI. 73. 1.

CH. 28. § 1. ἔστω ὥς ἔστι] A formula for dismissing a subject (like *χαίρτω*, 117. 2) which seems to imply dissatisfaction either with the account given (as here) or with the thing of which the account is given (as at I. 140. 5):=talking will not alter the matter. For the repetition of the verbal notion, cf. I. 39. 2, n. For *ἀρχὴν* see I. 9. 3, n.

τὰς πηγὰς] The sources of the Blue Nile (the great eastern tributary) were explored by Bruce in 1770. The main stream (the White Nile) was traced from the 'Victoria N'yanza' (a large lake situated on the equator) by Captain Speke in 1863, and the connection of this with the 'Albert N'yanza' (a larger lake to the west, after leaving which the Nile becomes navigable) was ascertained by Sir H. Baker in 1865.

ὁ γραμματιστής] 'Recorder' or 'bursar' of the college of priests (*Rentmeister*, Heeren).

τῆς Ἀθηναίης] The Egyptian *Naiih* or *Niit* (62. 1, n.).

παίζειν ἐδόκεε, φάμενος εἰδέναι ἀτρεκέως. ἔλεγε δὲ ὧδε·
 Εἶναι δύο οὖρεα ἐς ὃξὺ τὰς κορυφὰς ἀπηγμένα, μεταξὺ Συή-
 νης τε πόλιος κείμενα τῆς Θηβαίδος, καὶ Ἐλεφαντίνης· οὐ-
 νόματα δὲ εἶναι τοῖσι οὖρεσι, τῷ μὲν Κρῶφι, τῷ δὲ Μῶφι.
 τὰς ὧν δὴ πηγὰς τοῦ Νεῖλου, εἰσάσας ἀβύσσους, ἐκ τοῦ μέσου 3
 τῶν οὐρέων τούτων ῥέειν· καὶ τὸ μὲν ἥμισυ τοῦ ὕδατος ἐπ’
 Αἰγύπτου ῥέειν καὶ πρὸς βορρῆν ἀνεμον, τὸ δ’ ἕτερον ἥμισυ
 ἐπὶ Αἰθιοπίας τε καὶ νότου. ὥς δὲ ἄβυσσοί εἰσι αἱ πηγαί, 4
 ἐς διάπειραν ἔφη τούτου Ψαμμήτιχον Αἰγύπτου βασιλέα
 ἀπικέσθαι. πολλῶν γὰρ αὐτὸν χιλιάδων ὀργυιῶν πλεξά- 5
 μενον κάλον κατεῖναι ταύτη, καὶ οὐκ ἐξικέσθαι ἐς βυσσόν.
 Οὕτω μὲν δὴ ὁ γραμματιστής, εἰ ἄρα ταῦτα γενόμενα ἔλεγε, 6
 ἀπέφαινε, ὥς ἐμὲ κατανοέειν, δίνας τινὰς ταύτῃ εἰσάσας ἰσχυ-

§ 2. παίζειν ἐδόκεε] ‘Seemed at the time.’ Hdt. must have had an opportunity afterwards of discovering the incorrectness of this account (20. 1). But his remembrances of what he saw at Elephantine seem from some cause or other to have become confused. Had he remembered that Syene was on the right bank just opposite to the island of Elephantine, he would hardly have repeated the story without pointing out the incorrectness of this part of it.

ἀπηγμένα] ‘Having their peaks carried off into a point.’ Cf. κόλπου ἀγομένου, IV. 99. 1. ἀπ- = away from the base. The occurrence of ἀπικόμενον above (§ 1) and the ignorance of copyists are quite sufficient to account for the reading ἀπικμένα.

Κρῶφι...Μῶφι.] The jingle is enough to show that Hdt. was being hoaxed.

§ 3. τὰς ὧν δὴ π.] ‘The Egyptians considered this (the falls above Syene) as in a certain sense the source of the Nile, and in a sculpture of the temple the river is represented in a human form pouring a perennial stream from two urns.’ Kenrick, *Anc. Eg.* I. 32.

§ 4. Ψαμμήτιχον] A Greek

inscription has been found on a statue at Aboosimbel in Nubia which is referred by some authorities to the time of Psammetichus I. :—*Βασίλειος ελθόντος ἐς Ἐλεφαντινὰν Ψαμμήτιχον ταῦτα ἐγραψαν τοῖς συνΨαμμήτιχον τοῖς Θεοκλὸς ἐπλεον· ἦλθον δὲ Κερκίος κα-θοπερθεὶν ἰς ο (ἐἰς οὐ) ποταμὸς ἀνιῇ αλογλῶσος* (cf. ἀλλόγλωσσος 154. 6) *** *Αἰγυπτίος δὲ Ἀμασις ἐγραφε Δαμαρχὸς Δμοιβίχο καὶ Πελεφὸς Ουδαμο.* But we should hardly expect the Doric dialect to be in use among the Ionian (152. 6) mercenaries of Psammetichus I., and even if referred to Psammetichus II. (i.e. Psammis, who made an expedition into Ethiopia: 161. 4) it would appear to be earlier than any inscription in Ionia or Greece itself. Very possibly therefore it refers to a third Psammetichus (about 400 B.C.) of whom very little is known. Kenrick, *Anc. Eg.* II. 413.

§ 6. εἰ ἄρα ταῦτα] ‘If, after all, these things really took place as he said.’ *γενόμενα* is emphatic, like *έόντα*, 23. 2. Cf. *ἐξέφαινε τὴν ἀληθειαν, φάμενος πρότερον μὲν κρύπτειν, οὐ γὰρ οἱ εἶναι ἀσφαλὲς λέγειν τὰ γενόμενα*, III. 75. 2.

ὥς ἐμὲ κατ.] Like *ὥς ἐμοὶ δοκεῖν*, I. 172. 1, n. ‘Proved, as I under-

ρὰς καὶ παλιρροίην· οἶα δὲ ἐμβάλλοντος τοῦ ὕδατος τοῖσι
οὔρεσι, μὴ δύνασθαι κατιεμένην καταπειρητηρίην ἐς βυσσὸν
29 ἵεναι. Ἄλλου δὲ οὐδενὸς οὐδὲν ἐδυνάμην πυθέσθαι. ἀλλὰ ἰ
τοσόνδε μὲν ἄλλο ἐπὶ μακρότατον ἐπυθόμην, μέχρι μὲν
Ἐλεφαντίνης πόλιος αὐτόπτης ἐλθὼν, τὸ δ' ἀπὸ τούτου ἀκοῇ
ἤδη ἰστορέων. Ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἰόντι, ἀναντές 2
ἐστὶ χωρίον· ταύτῃ ὧν δεῖ τὸ πλοῖον διαδήσαντας ἀμφοτέ-
ρωθεν, κατάπερ βούν, πορεύεσθαι· ἦν δὲ ἀπορραγῇ, τὸ πλοῖον
οἴχεται φερόμενον ὑπὸ ἰσχύος τοῦ ρόου. τὸ δὲ χωρίον τοῦτό 3
ἐστὶ ἐπὶ ἡμέρας τέσσαρας πλόος· σκολιδὸς δὲ ταύτῃ, κατάπερ
ὁ Μαίανδρος, ἔστι ὁ Νεῖλος. σχοῖνοι δὲ δυνάδεκά εἰσι οὔτοι,
τοὺς δεῖ τούτῳ τῷ τρόπῳ διεκπλῶσαι. καὶ ἔπειτα ἀπίξεται 4
ἐς πεδίον λεῖον, ἐν τῷ νῆσον περιρρέει ὁ Νεῖλος· Ταχομψῷ 5
οὖνομα αὐτῇ ἐστί. οἰκέουσι δὲ τὰ ἀπὸ Ἐλεφαντίνης ἄνω

stood his words, that there were certain strong eddies and a back-water in those parts.'

δύνασθαι] 'Prob. used here instead of *δυναμένην*, in consequence of the participle *κατιεμένην*.' Kenr. This explanation will not however cover all the cases in which Hdt. uses the inf. after verbs of perception, e.g. V. 15. 2; VIII. 40. 4. After *ἐμβάλλοντος* supply *τὴν καταπειρητηρίην*.

CH. 29. § 1. **ἀλλὰ... μὲν**] 'But thus much indeed besides I learnt' (notwithstanding the statement in the preceding sentence). See 20. 1, n.

ἐπὶ μακρότατον] (Carrying my inquiries) to the furthest (possible) point. Cf. 34. 2; I. 171. 2.

Ἐλ. πόλιος] Elephantine is a translation of the old Egyptian word *Abu*, i.e. 'Elephant-island,'—'so called from the deposits of ivory which the Ethiopian traders from the Upper Nile-valley stored up here.' Brugsch (Stein). It is very strange that Hdt. nowhere speaks of E. as an island. But neither this nor other difficulties (see notes 15. 7; 28. 2) can justify a disbelief of the statement made here as to the extent of his travels.

§ 2. **ἰόντι**] I. 14. 4, n.

διαδήσαντας] δια- (cf. *διαλαβεῖν*, I. 114. 3) = 'on both sides,' as oxen were harnessed from both horns. For the redundancy, cf. 77. 7, n.

οἴχεται φ.] 'It is gone in an instant;' cf. I. 189. 1. Longinus (Greek writer at Athens A.D. 260) cites this passage as an example of vivacity in narration (*περὶ ὕψους*, 26). His concluding remark is:—'do you mark, my friend, how he takes your mind along with him and conducts it through the different places, so that hearing becomes seeing?' (Wess.). 'It is singular that this praise should be given to a passage describing what the historian himself had not seen.' Kenrick.

§ 3. **κατάπερ ὁ Μ.**] In Strabo's time (about 30 B.C.) the Maeander had become a proverb, ὥστε ἐξ ἐκείνου τὰς σκολιότητας ἀπάσας Μαίανδρους καλεῖσθαι (577).

§ 5. **Ταχομψῷ**] This has not been identified, but the name has been thought to mean 'the place of many crocodiles' (69, 4, n.). Other instances of Egyptian words adopted without any Greek dress are Ἀσμάχ, 30. 2; Ἀμοῦν, 42. 7; κίκι, 94. 1; Σιούφ, 172. 1.

Αἰθίοπες ἦδη καὶ τῆς νήσου τὸ ἥμισυ, τὸ δὲ ἥμισυ Αἰγύπτου. ἔχεται δὲ τῆς νήσου λίμνη μεγάλη, τὴν περίξ νομάδες Αἰθίοπες νέμονται· τὴν διεκπλώσας ἐς τοῦ Νείλου τὸ ῥέθρον ἤξεις, τὸ ἐς τὴν λίμνην ταύτην ἐκδιδού. καὶ ἔπειτα ἀποβάς 6 παρὰ τὸν ποταμὸν ὕδοιπορήν ποιήσας ἡμερέων τεσσεράκοντα· σκόπελοί τε γὰρ ἐν τῷ Νείλῳ ὀξέες ἀνέχουσι, καὶ χοιράδες πολλαὶ εἰσι, δι' ὧν οὐκ οἶά τέ ἐστι πλέειν. διεξελθὼν δὲ ἐν τῇσι τεσσεράκοντα ἡμέρησι τοῦτο τὸ χωρίον, αὐτὶς ἐς ἕτερον πλοῖον ἐμβὰς, δυνώδεκα ἡμέρας πλεύσας· καὶ ἔπειτα ἤξεις ἐς πόλιν μεγάλην, τῇ οὖνομά ἐστι Μερὴ. λέγεται 8 δὲ αὕτη ἡ πόλις εἶναι μητρόπολις τῶν ἄλλων Αἰθιοπῶν. οἱ 9 δ' ἐν ταύτῃ Δία θεῶν καὶ Διόνυσον μόνους σέβονται, τοὺς τε μεγάλως τιμῶσι· καὶ σφί μαντήϊον Διὸς κατέστηκε. στρατεύονται δ', ἐπεὶ σφας ὁ θεὸς οὗτος κελεύη διὰ θεσπι- 10 30 σμάτων, καὶ, τῇ ἂν κελεύῃ, ἐκείσε. Ἀπὸ δὲ ταύτης τῆς 1 πόλιος πλέων, ἐν ἴσῳ χρόνῳ ἄλλῳ ἤξεις ἐς τοὺς Αὐτομόλους, ἐν ὅσῳ περ ἐξ Ἑλεφαντίνης ἦλθες ἐς τὴν μητρόπολιν τὴν Αἰθιοπῶν. τοῖσι δὲ Αὐτομόλοισι τοῦτοισι οὖνομά ἐστι Ἀσμάχ· δύναται δὲ τοῦτο τὸ ἔπος, κατὰ τὴν Ἑλλήνων 2 γλώσσαν, οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλεῖ.

ἦδη] A phrase denoting time applied to space: the moment one goes above, immediately above.

§ 7. Μερὴ] 'Acc. to this account Meroe was distant from Elephantine 12 σχοῖναι (of 60 στάδια, 6, 3), 40 days' land-journey (of 150—200 στάδια, IV. 101. 3; V. 53. 2) and 12 days' river-journey (of 540 στάδια at the most, 9. 1); altogether at least 13200 στάδια (about 1550 miles).' St. The real distance seems to be about 700 miles.

§ 8. τῶν ἄλλων] Krüg. compares this with the idiomatic use of ἄλλος noticed at I. 193. 4,—on which view τῶν ἄλλων virtually = τῶν πάντων. But here prob. 'the other Ethiopians' are meant to be distinguished from the inhabitants of Meroe. M. was the μητρόπολις of the former, the πόλις of the latter. Another possible explanation is that

οἱ ἄλλοι Αἰθ. are opposed to the νομάδες mentioned above, § 5.

§ 9. Δία θ. κ. Διόνυσον] i.e. Ammon and Osiris (42. 2, 7).

§ 10. τῇ...ἐκείσε] I. 182. 1, n.

CH. 30. § 1. ἐν ἴσῳ χρ.] In

4 + 40 + 12 = 56 days, These two

periods of 56 days taken together

are called roughly 4 months (31. 1).

Notice the fondness for parallel num-

bers in these accounts of unknown

regions. So there are said to be

four hills in the Libyan desert at

intervals of exactly ten days' journey.

Cf. 33. 3; I. 201. 1. On the story

of the 'Deserters,' see Grote *H. G.*

II. 497 (III. 440).

§ 2. δύναται] 'Signifies,' Lat.

valet. The nom. either on the

analogy of *ἐστι*, *καλεῖται*, or more

prob. because the exact words of the

translation are given: = 'signifies the words' οἱ ἐξ ἀριστ. κ.τ.λ.,

ἀπέστησαν δὲ αὐταὶ τέσσερες καὶ εἴκοσι μυριάδες Αἰγυπτίων 3
 τῶν μαχίμων ἐς τοὺς Αἰθίοπας τούτους δι' αἰτίην τοιήνδε·
 ἐπὶ Ψαμμητίχου βασιλέος φυλακαὶ κατέστασαν ἐν τε Ἐλε- 4
 φαντίνῃ πόλῃ πρὸς Αἰθίοπων, καὶ ἐν Δάφνησι τῇσι Πηλου-
 σίῃσι ἄλλῃ πρὸς Ἀραβίων τε καὶ Σύρων, καὶ ἐν Μαρῇ πρὸς
 Λιβύης ἄλλῃ. ἔτι δὲ ἐπ' ἐμεῦ καὶ Περσέων κατὰ ταῦτα αἱ 5
 φυλακαὶ ἔχουσι, ὥς καὶ ἐπὶ Ψαμμητίχου ἦσαν· καὶ γὰρ ἐν
 Ἐλεφαντίνῃ Πέρσαι φρουρέουσι καὶ ἐν Δάφνησι. τοὺς ὧν 6
 δὴ Αἰγυπτίους τρία ἔτεα φρουρήσαντας ἀπέλυε οὐδείς τῆς
 φρουρῆς· οἱ δὲ, βουλευσάμενοι καὶ κοινῇ λόγῳ χρησάμενοι,
 πάντες ἀπὸ τοῦ Ψαμμητίχου ἀποστάντες, ἦσαν ἐς Αἰθιο-
 πίην. Ψαμμητίχος δὲ πυθόμενος ἐδίωκε. ὥς δὲ κατέλαβε, 7
 ἐδέετο πολλὰ λέγων, καὶ σφεας θεοὺς πατρώους ἀπολιπεῖν
 οὐκ ἔα καὶ τέκνα καὶ γυναῖκας. τῶν δὲ τινα λέγεται δείξαντα 8
 τὸ αἰδοῖον εἰπεῖν ἔνθα ἂν τοῦτο ᾗ, ἔσσεσθαι αὐτοῖσι ἐνθαῦτα
 καὶ τέκνα καὶ γυναῖκας. Οὗτοι ἐπεὶ τε ἐς Αἰθιοπίην ἀπί- 9
 κοντο, διδοῦσι σφέας αὐτοὺς τῷ Αἰθίοπῳ βασιλεῖ. ὁ δὲ
 σφεας τῷδε ἀντιδωρέεται. ἦσαν οἱ διάφοροί τινες γεγονότες 10
 τῶν Αἰθίοπων· τούτους ἐκέλευε ἐξελόντας, τὴν ἐκείνων γῆν

§ 3. αἰται.] By attraction for οἱτοι, τέσσ. καὶ εἰκ. μυριάδες being predicate.

τῶν μαχίμων.] Of the warrior-caste (ch. 164).

§ 4. πρὸς.] 'On the side of:'—perhaps involving the secondary meaning 'to guard against:' cf. 154. 5.

ἄλλῃ πρὸς Ἀραβ.] The MSS. have ἄλλῃ δέ. Very possibly both words have got into the text from the margin. Daphnae has been identified with the *Tephneh* or *Tahrahnes* of Scripture (*Ezek.* 30. 18; *Jer.* 43. 7).

§ 5. καὶ γὰρ ἐν κ.τ.λ.] Marea is omitted. Stein's explanation is that it was not necessary to have a Persian post there, because the Arabians were ξεῖνοι, not δοῦλοι, to the Persians (III. 88. 2), while the Libyans required to be kept in order by force (III. 12, 6; IV. 167. 4). But the Ethiopians seem to have

been on the same footing as the Arabians (III. 91. 1; 97. 2, 7), and yet there was a post at Elephantine. It seems more natural to suppose simply that Hdt. has omitted Marea accidentally (otherwise why should he have used the words κατὰ ταῦτα?), so that this passage may be classed with instances like 152. 6; I. 32. 5, where Hdt.'s inconsistency seems to be simply the result of careless diction.

§ 7. οὐκ ἔα.] 'Urged them not:' *dēhortabatur*, not *vetabat*. IV. 203. 2, Βάρης μὲν ὁ τοῦ ναυτικοῦ στρατοῦ στρατηγὸς ἐκέλευε αἰρεῖν τὴν πόλιν, "Ἀμασις δὲ ὁ τοῦ περὶ οὐκ ἔα. Valck. seems however to be wrong in saying 'apud Herodotum οὐκ ἔαν nuspiam est imperantis.' Cf. II. 63. 5.

§ 10. τούτους.] This is the accus. after ἐξελόντας (which agrees with τοὺς Αἰγυπτίους), and ἐκείνων refers to the Ethiopians (τούτους). 'He bade them drive these out and occupy their land.' Cf. 121. 9, n.

οἰκέειν. τούτων δὲ ἐσοικισθέντων ἐς τοὺς Αἰθίοπας ἡμε- 11
ρώτεροι γεγόνασι Αἰθίοπες, ἥθεα μαθόντες Αἰγύπτια.

- 31 Μέχρι μὲν νυν τεσσέρων μηνῶν πλόου καὶ ὁδοῦ γινώ- 1
σκεται ὁ Νεῖλος, πάρεξ τοῦ ἐν Αἰγύπτῳ ρεύματος. τοσοῦτοι 2
γὰρ συμβαλλομένῳ μῆνες εὐρίσκονται ἀναισιμούμενοι ἐξ
Ἐλεφαντίνης πορευομένῳ ἐς τοὺς Αὐτομόλους τούτους. ῥέει
δὲ ἀπὸ ἐσπέρης τε καὶ ἡλίου δυσμέων. Τὸ δὲ ἀπὸ τοῦδε 3
οὐδεὶς ἔχει σαφέως φράσαι· ἐρήμος γὰρ ἐστὶ ἡ χώρα αὕτη
32 ὑπὸ καύματος. Ἀλλὰ τάδε μὲν ἤκουσα ἀνδρῶν Κυρηναίων, 1
φαμένων ἐλθεῖν τε ἐπὶ τὸ Ἀμμωνος χρηστήριον, καὶ ἀπι-
κέσθαι ἐς λόγους Ἐτεάρχῳ τῷ Ἀμμωνίων βασιλεῖ· καὶ κως
ἐκ λόγων ἄλλων ἀπικέσθαι ἐς λέσχην περὶ τοῦ Νείλου, ὡς
οὐδεὶς αὐτοῦ οἶδε τὰς πηγὰς· καὶ τὸν Ἐτεάρχον φάναι ἐλθεῖν
κοτὲ παρ' αὐτὸν Νασαμώνας ἀνδρας. τὸ δὲ ἔθνος τοῦτο 2
ἐστὶ μὲν Λιβυκὸν, νέμεται δὲ τὴν Σύρτιν τε καὶ τὴν πρὸς ἡῶ
χώρην τῆς Σύρτιος οὐκ ἐπὶ πολλόν. ἀπικομένους δὲ τοὺς 3

§ 11. ἥθεα μαθ. *Alq.*] This shews that Hdt. did not regard Egyptian civilization as derived from Ethiopia: 15. 6, n.; Grote, *H. G.* II. 485 (III. 419).

CH. 81. § 2. τοσοῦτοι] Two MSS. have τοσοῦτω, the rest οὔτοι (Bähr), τοσ having probably fallen out after ρεύματος.

ἀπὸ ἐσπέρης] Apparently Hdt. means that *the whole* of the course of the Nile above Elephantine was from the west (or pps. south-west). His grounds for the statement seem to have been the story of Nasamones (32. 10), and the analogy of the Ister (33. 3). This passage is in favour of the view that the Nile of ancient geography was the White or true Nile, and not the Blue River (28. 1, n.).

CH. 82. § 1. Ἀλλὰ... μὲν] 20. 1, n. Κυρηναίων] Hdt. had himself visited Cyrene (181. 7).

τὸ Ἀμμ. χρ.] Situated in the modern Oasis of Siwah. 'One difficulty in the identification still remains. Hdt. says that the dis-

tance between Thebes and Ammonium is a ten days' journey (IV. 181. 4), whereas the distance between Thebes and Siwah is almost exactly twenty days' journey. Hence Heeren conjectures that one station has been omitted (prob. the Ὅασις πόλις mentioned III. 26. 1).' Wheeler, *Geogr. of Hdt.* 564.

λέσχην] The word is used with special appropriateness, since the Cyrenaeans were of Dorian extraction (IV. 147 foll.). Cf. I. 153. 3, n. Ἐτεάρχον] The Greek name is probably a translation of a native word, like Ἡλίου πόλις, 63. 1.

§ 2. τὸ δὲ ἔθνος] An explanation inserted parenthetically in the story: cf. § 4, 5. The Nasamones (cf. IV. 172) are regarded by Heeren as having carried on a regular trade with the tribes in the interior. *African Nations* (E. T.) I. 191 foll. By 'the Syrtis' Hdt. probably here (though perhaps not always) means the *Syrtis major*, the nearer of the two to Cyrene. He nowhere uses the plural.

Νασαμῶνας, καὶ εἰρώτεωμένους εἴ τι ἔχουσι πλεον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης, φάναι, παρὰ σφίσι γενέσθαι ἀνδρῶν δυναστέων παῖδας ὑβριστάς· τοὺς ἄλλα τε μηχανᾶσθαι ἀνδρωθέντας περισσὰ, καὶ δὴ καὶ ἀποκληρῶσαι πέντε ἑωυτῶν, ὀφιομένους τὰ ἐρῆμα τῆς Λιβύης, καὶ εἴ τι πλεον ἴδοιεν τῶν τὰ μακρότατα ἰδομένων. Τῆς γὰρ Λιβύης τὰ μὲν 4 κατὰ τὴν βορρῆν θάλασσαν ἀπ' Αἰγύπτου ἀρξάμενοι μέχρι Σολόεντος ἄκρης, ἣ τελευταί τῆς Λιβύης; παρήκουσι παρὰ πᾶσαν Λίβυες, καὶ Λιβύων ἔθνεα πολλὰ, πλὴν ὅσον Ἑλληνες καὶ Φοίνικες· ἔχουσι. τὰ δὲ ὑπὲρ θαλάσσης τε καὶ τῶν ἐπὶ 5 θάλασσαν κατηκόντων ἀνθρώπων, τὰ κατύπερθε θηριώδης ἐστὶ ἡ Λιβύη· τὰ δὲ κατύπερθε τῆς θηριώδεος, ψάμμος τέ

§ 3. πλεον] 'Anything to the purpose:' I. 89. 2, n.

ὑβριστάς] 'Wild,' 'high-spirited' (I. 89. 3, n.).

πέντε] 'Their attendants must have been more numerous, so as altogether to form a small caravan. In no other way is travelling possible in these regions.' Heeren.

ἴδωιν...ἰδομένων] Strictly speaking, the active denotes merely the act of sight, the middle views that act as standing in a close relation to the person seeing: = 'see for oneself,' 'inspect' (135. 3); 'bring home to oneself the results of one's sight,' 'observe' (121. 17); 'see something which strikes oneself,' 'view earnestly' (I. 88. 2). Compare the distinction between φάμενοι and φάς, II. 18. 2, 3. In many cases either active or middle might be used with equal appropriateness, though with a slightly different meaning: and hence prob. the variation of voice here, like the Homeric οὐ γὰρ πῶ τοίους ἴδον ἄνδρας οὐδὲ ἰδωμαι (II. 1. 262). Kenrick compares ἐσκόπων — σκοπουμένοις, Xen. An. V. 2. 20; ἐν τῷ θεωρεῖσθαι χαίρειν ποιεῖ τοὺς θεωροῦντας, Plat. Gorg. 474 d.; and προσῆν, προορᾶσθαι (Dem. Phil. I. 52. 4 compared with de Pace, 63. 11). Hdt. is fond of this form of varying a sentence: so ἐσθέμενοι—ἐσθέντες, I. 164.

4; ἐσαγαγέσθαι—ἐσαγάγε, V. 39. 5; 40. 2; ὠρμεον—ὠρμέοντο, VII. 188. 1.

§ 4. τὰ μὲν κατὰ] Used adverbially (*quod attinet ad*) like τὰ ὑπὲρ θαλ. below, the construction being afterwards varied by παρὰ πᾶσαν, sc. τὴν Λ. τὴν κατὰ τὴν β. θάλ.

Σολόεντος] Either Cape *Cantiu* on the W. coast in the latitude of Madeira (Rennell), or Cape *Spartel* further north just outside the straits (Bähr). Cf. IV. 43. 4.

ἣ τελευταί] Sc. *εἰσὶ*. The reading of the MSS. seems to have been ἡ τελευταί τῆς, which might possibly stand in the sense of τέλος ἐστὶ or perhaps rather τέλος ποιεῖ, like λόγον τελειῶν, Thuc. III. 59. 4. Krüg. reads τῇ τελειῶ τὰ τῆς. Stein ἡ τελευταίη (sc. ἐστὶ) τῆς, comparing τελευταίη (the MSS. have τελευταία) δὲ αὐτοῦ (τοῦ Δορίσκου) Σέρρειον ἄκρη οἰνομαστή, VII. 59. 3. With τελευταί compare ἐσχατιαί, III. 115. 1.

καὶ Λιβύων] Cf. I. 102. 4. The chief Greek settlements on this coast were Cyrene and Barca: the Phoenician, Carthage and Utica.

§ 5. ψάμμος] Used in its collective sense (I. 179. 3, n.) to denote a sandy tract or desert. 'This division of Libya into the *inhabited*, the *wild-beast*, and the *desert* regions answers to the modern names of Barbary, Biledulgerid, and Sahara.' Heeren. On δεινῶς see 76. 1, n.

ἐστι καὶ ἀνδρος δεινῶς καὶ ἐρήμος πάντων. Ἐπεὶ ὦν τοὺς 6
νεηνίας ἀποπεμπομένους ὑπὸ τῶν ἡλίκων, ὕδασι τε καὶ
σιτιίοισι εὖ ἐξήρτυμένους, ἵεναι τὰ πρῶτα μὲν διὰ τῆς οἰκεο-
μένης ταύτην δὲ διεξελθόντας ἐς τὴν θηριώδεα ἀπικέσθαι.
ἐκ δὲ ταύτης τὴν ἐρήμον διεξιέναι τὴν ὁδὸν ποιευμένους πρὸς
ζέφυρον ἀνεμον· διεξελθόντας δὲ χάρον πολλὸν ψαμμώδεα 7
καὶ ἐν πολλῇσι ἡμέρησι ἰδεῖν δὴ κοτε δένδρεα ἐν πεδίῳ πεφυ-
κότα· καὶ σφέας προσελθόντας ἄπτεσθαι τοῦ ἐπεόντος ἐπὶ
τῶν δενδρέων καρποῦ. ἀπτομένοισι δὲ σφί ἐπελθεῖν ἀνδρας 8
μικροὺς, μετρίων ἐλάσσονας ἀνδρῶν, λαβόντας δὲ ἄγειν
σφέας· φωνῆς δὲ οὔτε τι τῆς ἐκείνων τοὺς Νασαμώνας
γινώσκειν, οὔτε τοὺς ἄγοντας τῶν Νασαμώνων. ἄγειν τε δὴ 9
αὐτοὺς δι' ἐλέων μεγίστων, καὶ διεξελθόντας ταῦτα ἀπικέσθαι
ἐς πόλιν, ἐν τῇ ἅπαντας εἶναι τοῖσι ἄγουσι τὸ μέγαθος ἴσους,
χρῶμα δὲ μέλανας. παρὰ δὲ τὴν πόλιν ῥέειν ποταμὸν μέγαν· 10

§ 6. ἐπεὶ] This clearly ought to be retained, neither ἐκείνους nor εἶπον having any MS. authority. Hermann (*ad Vig.* 241) makes the apodosis begin at διεξελθόντας δὲ (§ 7). But Hdt. almost invariably joins the apodotic δὲ to a personal pronoun. We must either say therefore that the apodosis begins with ἵεναι τὰ πρῶτα, the verb after ἐπεὶ being omitted,—Matthiä suggests that this verb was ἵεναι, which Hdt. (it would be more simple to suppose the copyists) omitted on account of its being used immediately afterwards, — or else that ἵεναι, ἀπικέσθαι etc. are governed by ἐπεὶ, the apodosis being first deferred and then forgotten. The use of the imperf. infin. ἵεναι (instead of the aor. ἐλθεῖν) is in favour of the former explanation.

πρὸς ζέφυρον] This may possibly = 'south-west,' but very probably the phrase is due to an error in Hdt.'s geography (cf. 31. 2). Heeren suggests another explanation. 'The regular caravan-road into the interior ran due north and south. Probably therefore here the phrase implies that they deviated from it,

taking a more westerly direction.'

§ 7. ἀπτεσθαι] 'Were helping themselves to.' Larcher renders 'were eating,' but σίτου ἀπτεσθαι (Xen. *Mem.* 2. 1. 2) is not *to eat*, but *to take food*, and as applied to wild beasts (τὰ θρῆα καὶ τετράποδα δα ἀνθρώπων ἀπτεται, Thuc. II. 50. 1) the word describes their action in reference to the practice of men, who shrink from the touch of a corpse.' Kenrick. The tree in question was probably the *Shea* or 'vegetable butter tree,' described by Mungo Park. *Travels*, I. 203.

§ 8. ἀνδρας μικροὺς] Probably negroes. 'We know from Mungo Park that a belief in magic and amulets generally prevails among the negro nations (γῶγας, 33. 1).' Heeren.

§ 10. ποταμὸν] The view of Heeren, Rennell, and others that this is a mention of the *Niger* is now generally adopted. The Niger (or Joliba), which is said to contain many crocodiles, flows towards the east at Timbuctoo, though it afterwards turns southwards and falls into the Bight of Benin.

ρίειν δὲ ἀπὸ ἐσπέρης αὐτὸν πρὸς ἥλιον ἀνατέλλοντα· φαί-
 33 νεσθαι δὲ ἐν αὐτῷ κροκοδείλους. Ὁ μὲν δὲ τοῦ Ἀμμωνίου ἢ
 Ἐτεάρχου λόγος ἐς τοῦτό μοι δεδηλώσθω, πλὴν ὅτι ἀπονο-
 στήσαι τε ἔφασκε τοὺς Νασαμῶνας, ὡς οἱ Κυρηναῖοι ἔλεγον,
 καὶ ἐς τοὺς οὗτοι ἀπίκοντο ἀνθρώπους, γόητας εἶναι πάντας.
 Τὸν δὲ δὴ ποταμὸν τοῦτον τὸν παραρρέοντα καὶ Ἐτάρχος ἢ
 συνεβάλλετο εἶναι τὸν Νεῖλον καὶ δὴ καὶ ὁ λόγος οὕτω
 αἰρέει. ῥέει γὰρ ἐκ Λιβύης ὁ Νεῖλος, καὶ μέσσην τήνων
 Λιβύην καὶ (ὡς ἐγὼ συμβάλλομαι, τοῖσι ἐμφανέσι τὰ μὴ 3
 γνωσκόμενα τεκμαιρόμενος) τῷ Ἰστρῷ ἐκ τῶν ἴσων μέτρων
 ὁρμάται. Ἰστρος τε γὰρ ποταμὸς ἀρξάμενος ἐκ Κελτῶν καὶ 4
 Πυρήνης πόλιος ῥέει μέσσην σχίζων τὴν Εὐρώπην. οἱ δὲ 5
 Κελτοὶ εἰσι ἔξω Ἑρακλήτων στηλέων ὁμoureόουσι δὲ Κυνη-
 σίοισι, οἱ ἔσχατοι πρὸς δυσμέων οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ
 κατοικημένων. τελευτᾷ δὲ ὁ Ἰστρος ἐς θάλασσαν ῥέων τὴν 6

CH. 33. § 1. ἐς τοῦτο] 'Up to this point' (and no further), πλὴν ὅτι κ.τ.λ. More usually ἐς τοσοῦτο in this sense.

§ 2. αἰρέει] This phrase is generally explained as derived from the law terms αἰρεῖν δίκην, 'to prove a case,' 'get a verdict,' αἰρεῖν τινα, 'to convict a person.' But it is simpler to compare it with such expressions as αἰτῆν ἐσχε αἰτούς ταῦτα ἐπινοηθῆναι, VI. 115. 2; ἡ φάτις μιν ἔχει, VII. 3. 2; τοῦτον κατέλαβε εὐτυχίῃ τις τοιῆδε, III. 139. 3. Thus the expression will mean literally: 'reason seizes us (i.e. constrains us to think) that' etc. This sort of personification is very common in Hdt.:—so ἡ ἀνάγκη ἐλέγχει, 22. 7; γνώμη αἰρέει, 43. 4; ἐπεισε ὁ λόγος, VI. 35. 4.

§ 3. ἐκ τῶν ἴσων μ.] 'Has similar bearings at its starting-point.' 121. 10, n. The μέτρα are the distances of both rivers from source to mouth (Ab.), and probably also their distances from the Mediterranean at their source. Both Nile and Ister rise in the furthest west, flow eastwards through the middle of a great continent, and fall into the sea

nearly opposite to one another. As a matter of fact probably the length of the Nile is nearly double that of the Ister. Hdt. might have strengthened his analogy, had he been able to appeal to the case of the Rhine and the Rhone, which rise on opposite sides of the same mountain, flow through lakes of nearly the same size at nearly the same distance from their source, and fall into the sea in nearly the same longitude. But here again the length of one is nearly double that of the other.

§ 4. Κελτῶν] See *Dict. Geogr. Gallia Transalpina*. The city of Pyrene seems to be the result of a misconception on the part of Hdt., who was probably referring to the neighbourhood of the Pyrenees.

§ 5. ἔξω] 'Outside,' because all that was known of these western countries (cf. IV. 49. 4, 5) was derived from people who had sailed *through* the straits. Hdt. uses the language of a man living on the shore of the Mediterranean. See note on *ἄνω*, I. 73. 2.

§ 6. ῥέων] With τελευτᾷ, 'ends its course through the whole of Europe at the Euxine,' like ἐς τὴν ἐτελεύτων

- τοῦ Εὐξείνου πόντου διὰ πάσης Εὐρώπης, τῇ Ἰστρίνῃ οἱ
 34 Μιλησίων οἰκέουσι ἄποικοι. Ὁ μὲν δὲ Ἰστρος, ῥέει γὰρ
 δι' οἰκουμένης, πρὸς πολλῶν γινώσκεται· περὶ δὲ τῶν τοῦ
 Νείλου πηγῶν οὐδεὶς ἔχει λέγειν· αἰοικητός τε γὰρ ἔστι καὶ
 ἐρήμος ἡ Λιβύη, δι' ἧς ῥέει. περὶ δὲ τοῦ ρεύματος αὐτοῦ, 2
 ἐπ' ὅσον μακρότατον ἱστορεῦντα ἦν ἐξικέσθαι, εἴρηται. ἐκ-
 διδοὶ δὲ ἐς Αἴγυπτον. ἡ δὲ Αἴγυπτος τῆς ὀρεινῆς Κιλικίης 3
 μάλιστά κη ἀντίη κέεται· ἐνθεῦτεν δὲ ἐς Σινώπην τὴν ἐν τῷ
 Εὐξείνῳ πόντῳ πέντε ἡμερέων ἰθεία ὁδὸς εὐζώνῳ ἀνδρὶ· ἡ
 δὲ Σινώπη τῷ Ἰστρῷ ἐκδιδόντι ἐς θάλασσαν ἀντίον κέεται.
 οὕτω τὸν Νεῖλον δοκέω διὰ πάσης τῆς Λιβύης διεξιόντα ἐξι- 4
 σοῦσθαι τῷ Ἰστρῷ. Νείλου μὲν νυν περὶ τοσαῦτα εἰρήσθω.
 35 Ἐρχομαι δὲ περὶ Αἰγύπτου μηκυνέων τὸν λόγον, ὅτι 1
 πλείστα θωυμάσια ἔχει ἢ ἄλλη πᾶσα χώρα, καὶ ἔργα λόγου

καταλέγων τὰς πόλεις, 'at which I finished my list of the cities,' VII. 123. 3. *θάλασσα* here is the sea in general, as opposed to the land, while *πόντος* denotes a particular region. So *ὁ πόντος* by itself of the Aegean, IV. 99. 5, and the Mediterranean, IV. 177. 1, as well as of the Black Sea. Istria (also called Istros and Istropolis) seems to have been some distance to the south of the present mouths of the Danube. The use of the name to denote the peninsula at the head of the Adriatic is much later than the time of Hdt.

CH. 34. § 2. *ἐξικέσθαι*] Not to be taken in its literal sense as referring to Hdt.'s own travels: cf. I. 171. 2. *ἐκδιδοὶ*] This might almost be thought to imply that in the parallel between the Nile and the Ister Egypt (and not the Mediterranean) is regarded as corresponding to the Black Sea. This view would get rid of some of the difficulties which have been raised about the supposed southerly course of the Ister near its mouth. But the same phrase occurs at 22. 1 (see note) where there is no reference to the parallel of the Ister.

§ 3. *τῆς ὀρεινῆς*] i.e. the western part of C., called *τραχεῖα*, and opposed to *Κιλικία πεδιάς*.

ἀντίη] Usually explained to mean 'in the same longitude:' but prob. nothing so definite as this is intended. Cf. *ἀντίον*, I. 201. 1. A line drawn from the mouth of the Nile to Sinope would nearly pass through Western Cilicia, though when produced across the Black Sea it would be a very long way to the east of the mouth of the Danube. The mention of Sinope and Cilicia is introduced in order to help the calculation, the mouths of the Nile and the Ister being so far apart. Thus *ἰθεία* is emphatic:='in the same straight line,' i.e. as the route from the mouth of the Nile to Cilicia. For *πέντε*, see I. 72. 3, n.

τῷ Ἰστρῷ ἐκδ.] = 'to the mouth of the Ister,' just as *Μοίρῃ τετελευτηκότι* = 'to the death of M.,' 13. 2. Hdt. joins *ἀντίον* (*ἀντίος*, *ἀντία*) with the dative when it has with the verb the force of a compounded preposition (Kr.). Thus here *ἀντίον κέεται* = *ἀντικέεται*, as at V. 18. 6, *ἀντίαι ἰζοντο τοῖσι Πέρσῃσι* = *ἀντικατίζοντο*, and at VII. 236. 7, *ἰωσι ἀντία Πέρσῃσι* = *ἀντεπιστρατεύωσι*. Above we have *ἀντ. Κιλικίης*, the more usual construction.

CH. 35. § 1. *πλείστα*] This is the reading of the better MSS., and

μέζω παρέχεται πρὸς πᾶσαν χώραν· τούτων εἵνεκα πλεω
περὶ αὐτῆς εἰρήσεται. Αἰγύπτιοι ἅμα τῷ οὐρανῷ τῷ κατὰ 2
σφῆας, εἰσὶν ἑτεροῖφι, καὶ τῷ ποταμῷ φύσιν ἀλλοίην παρεχο-
μένῳ ἢ οἱ ἄλλοι ποταμοὶ, τὰ πολλὰ πάντα ἔμπαλιν τοῖσι 3
ἄλλοισι ἀνθρώποισι ἐσθήσαντο ἥθεά τε καὶ νόμους. ἐν τοῖσι 3
αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι, οἱ δὲ ἄνδρες,
κατ' οἴκους ἐόντες, ὑφαίνουσι. ὑφαίνουσι δὲ οἱ μὲν ἄλλοι
ἄνω τὴν κρόκην ὠθέοντες, Αἰγύπτιοι δὲ κάτω. τὰ ἄχθεια οἱ 4
μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ
τῶν ὤμων· οὐρέουσι αἱ μὲν γυναῖκες ὀρθαί· οἱ δὲ ἄνδρες
κατήμενοι. εὐμαρὲν χρέωνται ἐν τοῖσι οἴκοισι, ἐσθίουσι δὲ 5
ἔξω ἐν τῇσι ὁδοῖσι, ἐπιλέγοντες, ὥς τὰ μὲν αἰσχροῖα, ἀναγκαῖα
δὲ, ἐν ἀποκρύφῳ ἐστὶ ποιέειν χρεῶν, τὰ δὲ μὴ αἰσχροῖα ἀνα-
φανδόν. ἱρᾶται γυνὴ μὲν οὐδεμία οὔτε ἔρσεως θεοῦ οὔτε 6

Stein is prob. right in regarding ἡ ἄλλη πᾶσα χώρα as a marginal explanation of πρὸς π. χ. below, the insertion of this gloss in the text having produced the reading πλεω. Hermann (*Orisc.* 3. 166) says that the Greeks use the superlative for the comparative 'ubi haec duo simul indicare volunt, et magis quid esse alio et omnino maximum.' But he gives no example of the use of ἡ except the present passage, and though the genitive after the superlative is tolerably common (161. 2: cf. I. 192. 3), this will not in itself justify the use of ἡ. If ἡ is right here, it can only be explained as used on the analogy of ἡ after the comparative. For the collective singular χώρα, cf. I. 93. I.

§ 2. τὰ πολλὰ π.] I. 203. 2, n. ἔμπαλιν κ.τ.λ.] Egypt was regarded by the Greeks much as we regard China and Japan at the present day. Schw. refers to a fragment from Anaxandrides (comic poet, about 370 B.C.), who in a play called 'The Cities' makes one of his characters thus address the Egyptians:— οὐκ ἂν δυναίμην συμμαχεῖν ὑμῖν ἐγώ. | οὐθ' οἱ τρόποι γὰρ ὁμοιοῦσθ' οὐθ' οἱ νόμοι... βούην προσκυνεῖς (Hdt. 38. 1), ἐγὼ δὲ θύω τοῖς θεοῖς. | τὴν ἐγχειλιν μέγιστον ἡγεῖ δαίμονα (72. 1), | ἡμεῖς

δὲ τῶν θύων μέγιστον παρὰ πολὺ. | οὐκ ἐσθλεις ὕει' (47. 1), ἐγὼ δὲ γ' ἡδομαι | μάλιστα τοῦτοις· κύνα σέβεις (67. 2), τύπτω δ' ἐγώ... τὸν αἰέλουρον κακὸν ἔχοντ' ἐὰν ἰδῇς | κλέεις (66. 6), ἐγὼ δ' ἡδιστ' ἀποκτείνας δέρω. | δύναται παρ' ὑμῖν μιν γάλη (67. 3), παρ' ἐμοὶ δὲ γ' οὐ (Athenaeus, 299).

§ 3. ὑφαίνουσι.] Soph. *O. C.* 337, ὦ πάντ' ἐκέλευ τοῖς ἐν Αἰγύπτῳ νόμοις | φύσιν κατεικασθέντε καὶ βίου τροφῆς. | ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας | θακοῦσιν ἰσουργοῦντες, αἱ δὲ σύννομοι | τὰξω βίου τροφεία πορσύνουσ' ἀέ. Abicht contrasts Hom. *Il.* vi. 490, εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμει, | ἰσθὶν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε | ἔργον ἐποίχεσθαι.

ἄνω τὴν κρ. ὠθέοντες] The weaver after passing the horizontal thread or woof (κρόκη, *subtremen*) between the upright threads or warp (στήμων, *stamen*) by means of the shuttle (πήνιον, *radius*) had to press the horizontal threads together with a blade or comb (σπάθη, *kerkis*, *pecten*) so as to make the cloth compact. In Greece this was (generally) done from below, so that the upper part of the web was first finished.

§ 6. ἱρᾶται κ.τ.λ.] i.e. there were no special priestesses like the

θηλής, ἄνδρες δὲ πάντων τε καὶ πασέων τρέφειν τοὺς
τοκέας τοῖσι μὲν παισὶ οὐδεμία ἀνάγκη μὴ βουλομένοισι,
36 τῇσι δὲ θυγατράσι πᾶσα ἀνάγκη καὶ μὴ βουλομένησι. Οἱ ἱ-
ερεῖς θεῶν τῇ μὲν ἄλλῃ κομέουσι, ἐν Αἰγύπτῳ δὲ ξυρεῦνται.
τοῖσι ἄλλοισι ἀνθρώποισι νόμος ἅμα κήδεϊ κεκάρθαι τὰς
κεφαλὰς, τοὺς μάλιστα ἰκνέεται. Αἰγύπτιοι δὲ ὑπὸ τοὺς
θανάτους ἀνιέεισι τὰς τρίχας αὔξεσθαι τὰς τε ἐν τῇ κεφαλῇ
καὶ τῷ γενεῖῳ, τέως ἐξυρμημένοι. τοῖσι μὲν ἄλλοισι ἀνθρώ- 3
ποισι χωρὶς θηρίων διαίτα ἀποκέκριται, Αἰγυπτίοισι δὲ ὁμοῦ
θηρίοισι ἢ διαίτά ἐστι. ἀπὸ πυρέων καὶ κριθέων ὄλλοι 4
ζώουσι, Αἰγυπτίων δὲ τῷ ποιευμένῳ ἀπὸ τούτων τὴν ζῆν,
ὄνειδος μέγιστόν ἐστι, ἀλλὰ ἀπὸ ὀλυρέων ποιεῦνται σιτία,
τὰς ζειᾶς μετεξέτεροι καλέουσι. φυρῶσι τὸ μὲν σταῖς τοῖσι 5
ποσὶ, τὸν δὲ πηλὸν τῇσι χερσὶ, καὶ τὴν κόπρον ἀναιρέονται.
τὰ αἰδοῖα ὄλλοι μὲν ἐῶσι ὥς ἐγένοντο, πλὴν ὅσοι ἀπὸ τού-

priestess at Argos (of whom Thuc. uses this word, II. 2. 1). But 'women were not excluded from all functions about the temple' (Kenrick, I. 452), as Hdt. himself implies (54. 2; 56. 1; I. 182. 1).

τρέφειν τοὺς τοκ.] A reference to the Solonian law: ἐάν τις μὴ τρέφῃ τοὺς γονέας, ἀτιμος ἔστω (Bähr). Hence the point of the complaint of Oedipus quoted above (§ 3).

CH. 36. § 1. τῇ μὲν ἄλλῃ] 'Elsewhere.' By 'the rest of the world' (οἱ ἄλλοι ἄνθρωποι) Hdt. is mainly referring to the Greeks all through this passage. Cf. 147. 1.

§ 2. κεκάρθαι τὰς κ.] = ἔχειν τὰς κ. κεκαρμένας, the perfect being used as in μεμετρήκασι, 6. 2, n. Cf. τοὺς ἀγκῶνας ἐλήλαται, I. 180. 3.

τοὺς μάλ. ἰκν.] Sc. κῆδος, 'those whom it touches most nearly:' = τοὺς μάλιστα προσήκοντας.

ὑπὸ τοὺς θαν.] 'when a death befalls them,' i.e. when any of their relations die. As ὑπὸ is used with words denoting time, so it is used with events that serve to mark time. The usual explanation that it = 'about the time of' may possibly be true in

some cases, but will not cover all the instances. Thus ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα (VI. 2. 1) might mean 'about the time when night first came on' (compare the common Thucydidean phrase, ὑπὸ τοὺς αὐτοὺς χρόνους), but ὑπὸ τὴν νύκτα ταύτην (IX. 51. 5) must = 'during this night.' So πανθ' ὑπὸ μνηθμόν, 'throughout the time of my wrath,' Hom. II. XVI. 202. Often as here (cf. 142. 5; I. 51. 2; ὑπὸ τὸν σεισμόν, Thuc. II. 27) it seems to involve a notion of cause and effect:—much as we use 'upon' in the sense of 'just after,' 'in consequence of.'

τέως] = till such time of mourning.
§ 3. θηρίων] In German, 'Hausthiere.' Hom. uses θῆρ and θῆριον only of wild animals, and here probably (as at 65. 1, 4) the use of the word is intended to emphasize the strangeness of the custom.

§ 4. ὀλυρέων] Prob. the *doora* of modern Egypt, a species of maize. But Hdt.'s assertion that the use of barley and wheat was considered disgraceful contradicts the monuments. See Wilkinson, *Anc. Eg.* II. 397. *Exod.* IX. 31, 32.

των ἔμαθον· Αἰγύπτιοι δὲ περιτάμνονται. εἴματα τῶν μὲν 6
 ἀνδρῶν ἕκαστος ἔχει δύο, τῶν δὲ γυναικῶν ἓν ἐκάστη. τῶν 7
 ἰστίων τοὺς κρίκους καὶ κάλους οἱ μὲν ἄλλοι ἔξωθεν προσδέ-
 σусι· Αἰγύπτιοι δὲ ἔσωθεν. γράμματα γράφουσιν καὶ λογι- 8
 ζονται ψήφοισι, "Ελληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ
 δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ
 τὰ ἀριστερά· καὶ ποιέοντες ταῦτα αὐτοὶ μὲν φασὶ ἐπὶ δεξιὰ
 ποιέειν, "Ελληνας δὲ ἐπ' ἀριστερά. διφασίοισι δὲ γράμμασι 9
 χρέωνται· καὶ τὰ μὲν αὐτῶν ἱρὰ, τὰ δὲ δημοτικὰ καλέσται.

37 Θεοσεβέες δὲ περισσῶς ἐόντες μάλιστα πάντων ἀνθρώ- 1
 πων νόμοισι τοιοῖσινδε χρέωνται. Ἐκ χαλκῶν ποτηρίων 2
 πίνουσι, διασμώντες ἀνὰ πᾶσαν ἡμέρην, οὐκ ὁ μὲν, ὁ δ' οὐ,
 ἀλλὰ πάντες. εἴματα δὲ λίνεα φορέουσι αἰεὶ νεόπλυτα, ἐπι- 3
 τηδεύοντες τοῦτο μάλιστα. τὰ τε αἰδοῖα περιτάμνονται
 καθαριότητος εἵνεκεν, προτιμῶντες καθαροὶ εἶναι ἢ εὐπρεπέσ-

§ 7. κάλους] The *κόλοι* here prob. = the *πόδες* or 'sheets' (though distinguished from them, Hom. *Od.* v. 260), i.e. the ropes attached to the two lower corners of the square sail, which in a Greek ship were fastened with rings (*κρίκοι*) outside the bulwark near the stern.

ἔσωθεν] 'Inboard.'

§ 8. "Ελληνες μὲν] Hdt. seems to have no idea that the oldest Greek writing, like the Phoenician, was from right to left. Even the method of writing in alternate lines from right to left and from left to right (*βουστροφὴδόν*) seems to have become antiquated and forgotten by his time.

αὐτοὶ μὲν φασιν] Acc. to Brugsch (Stein), while the general direction of Egyptian demotic writing is from right to left (i.e. you read along a line from right to left), each character was formed by drawing the style from left to right: hence the assertion in the text. Kenrick suggests that there is a play on *ἐπὶ δεξιὰ*,— 'do it dexterously,' as opposed to *ἐπ' ἀριστερά*, 'awkwardly,' *d' une manière gauche*.

§ 9. διφασίοισι] 'The Egyptians had two dialects, the older or

sacred one, only accurately known by the priests, the younger a living popular dialect. The writing of the former is called *hieroglyphic*, whenever it presents intelligible pictures, *hieratic*, when, as in the papyrus-rolls, it exhibits those pictures abbreviated by a process of stenography. The writing of the latter (which was developed out of the hieratic by further abbreviations) is called sometimes *demotic*, as by Hdt., with reference to its being the popular dialect, sometimes *enchorial* in opposition to the Greek official documents of the time of the Ptolemies.' Brugsch (St.).

CH. 37. § 2. ἐκ χαλκῶν] Wilkinson criticises Hdt. for saying that no one drank out of any but bronze cups. But the words *οὐκ ὁ μὲν, κ.τ.λ.* refer to *διασμώντες ἀνὰ πᾶσαν ἡμέρην*. Hdt.'s point is the *godliness* (*θεοσεβείας* above) of the Egyptians, as shewn by their extraordinary *cleanliness*, of which he gives instances all through the ch.

§ 3. ἦ] *προτιμῶντες* = *βουλόμενοι* μᾶλλον, and *μᾶλλον καθαροὶ* = *καθαρώτεροι*. Cf. *βούλομαι*... ἦ, III. 40. 4; I. 79. 3. Thus the use of *εὐπρεπέσ-*

περοι. Οἱ δὲ ἱρέες ξυρεῦνται πᾶν τὸ σῶμα διὰ τρίτης 4
 ἡμέρης, ἵνα μήτε φθεῖρ μήτε ἄλλο μυσαρὸν μηδὲν ἐγγίνηται
 σφι θεραπεύουσι τοὺς θεοὺς. ἐσθῆτα δὲ φορέουσι οἱ ἱερεῖς 5
 λινέην μούνην, καὶ ὑποδήματα βύβλινα· ἄλλην δὲ σφι ἐσθῆ-
 τα οὐκ ἔξεστι λαβεῖν, οὐδὲ ὑποδήματα ἄλλα. λούνται δὲ 6
 δις τῆς ἡμέρης ἐκάστης ψυχρῷ, καὶ δις ἐκάστης νυκτός·
 ἄλλας τε θρησκηῖας ἐπιτελέουσι μυρίας, ὡς εἰπεῖν λόγῳ· 7
 πάσχουσι δὲ καὶ ἀγαθὰ οὐκ ὀλίγα. οὔτε τι γὰρ τῶν οἰκητῶν 8
 τρίβουσι, οὔτε δαπανέωνται, ἀλλὰ καὶ σιτία σφί ἐστι ἱρά
 πεισσύμενα, καὶ κρεῶν βοέων καὶ χηνέων πλήθος τι ἐκάστῳ
 γίνεται πολλὸν ἡμέρης ἐκάστης· δίδεται δὲ σφι καὶ οἶνος
 ἀμπέλινος. ἰχθύων δὲ οὐ σφι ἔξεστι πᾶσασθαι. κυάμους 9
 δὲ οὔτε τι μάλα σπείρουσι Αἰγύπτιοι ἐν τῇ χώρῃ; τοὺς τε
 γενομένους οὔτε τρώγουσι, οὔτε ἔψοντες πατέονται. οἱ δὲ 10
 δὴ ἱρέες οὐδὲ ὀρέοντες ἀνέχονται, νομίζοντες οὐ καθαρὸν μιν
 εἶναι ὄσπριον. ἱράται δὲ οὐκ εἰς ἐκάστου τῶν θεῶν, ἀλλὰ 11
 πολλοὶ, τῶν εἰς ἐστὶ ἀρχιέρεως· ἐπεὶ δὲ τις ἀποθάνῃ, τού-

περοι is like ἐποίησα ταχύτερα ἢ σοφώτερα, III. 65. 4.

§ 4. διὰ τρίτ. ἡμ.] Cf. 4. 3.

§ 5. λινέην] Linen, not cotton. See 86. 9, n.

ἄλλην] i.e. a woollen one. Cf. 81. 4, n.

§ 6. ψυχρῷ] Sc. ὕδατι, implied in λούνται. So τέτοκα τεθνεός, I. 112. 3; ἴσον ἴσῳ κεκραμένῃς (= ἴσον οἶνον ἴσῳ ὕδατι), Aristoph. *Plut.* 1132.

§ 8. γίνεταί] 'Comes in' (cf. παραγίνεται, I. 193. 1), i.e. from the lands and property attached to each temple (ἱρά χρήματα, 28. 1). Bähr. βοέων and χηνέων are adjectives.

ἀμπέλινος] Emphatic: see 77. 6.

§ 9. οὔτε τι μάλα] 'Nequaquam:' cf. Hom. *Il.* XXIII. 308, οὐ τι μάλα χρεώ, 'there is no sort of use.' Elsewhere οὐ μάλα (e.g. I. 93. 1) = 'non admodum.' In affirmative clauses μάλα has two corresponding meanings: (1) with the whole sentence it = 'by all means,'

e.g. *Od.* VI. 258, ἀλλὰ μάλ' ὦδ' ἐρδεν, *omniuno sic*, (2) with a single word it = 'very,' 'very much,' as in μάλα πολλά. For another meaning, see I. 134. 5, n.

τρώγουσι] τρώγειν, strictly speaking, does not = 'to eat a thing raw' (see 92. 9), but to 'munch' or 'nibble.' 'Hence it is applied to those things which, being rather the accompaniments of the meal or dessert than the meal itself, are nibbled instead of being masticated, as salad, roots, fruit, confectionery. Τρώγος is of the same root: *rode caper vitem*.' Kenrick. Here the opposition lies between eating the κυάμος as a salad and making a regular dish of it (ἔψοντες πατέονται).

§ 10. μιν] Sc. κύαμον.

§ 11. πολλοί] The priestly office contained five grades. Thus there were first, second, third, fourth, and fifth priests of any god. (Brugsch.)

τούτου ὁ παῖς] This implies a caste system: cf. 164. 1; 166. 2.

- 38 του ὁ παῖς ἀντικατίσταιται. Τοὺς δὲ βούς τοὺς ἔρσενας τοῦ 1
 Ἐπάφου εἶναι νομίζουσι, καὶ τούτου εἵνεκα δοκιμάζουσι
 αὐτοὺς ὧδε. τρίχα ἦν καὶ μίαν ἴδηται ἐπεοῦσαν μέλαιναν, 2
 οὐ καθαρὸν εἶναι νομίζει. δίζηται δὲ ταῦτα ἐπὶ τούτῳ τε- 3
 ταγμένος τῶν τις-ίρέων, καὶ ὀρθοῦ ἐστεῶτος τοῦ κτήνεος καὶ
 ὑπτίου, καὶ τὴν ἡλώσσαν ἐξειρύσας, εἰ καθαρὴ τῶν προκει-
 μένων σημητῶν, τὰ ἐγὼ ἐν ἄλλῳ λόγῳ ἐρέω. κατορᾷ δὲ καὶ 4
 τὰς τρίχας τῆς οὐρῆς, εἰ κατὰ φύσιν ἔχει πεφυκυίας. ἦν δὲ 5
 τούτων πάντων ἡ καθαρὸς, σημαίνεται βύβλῳ περὶ τὰ κέρα
 εἰλίσσων καὶ ἔπειτα γῆν σημαντρίδα ἐπιπλάσας ἐπιβάλλει
 τὸν δακτύλιον καὶ οὕτω ἀπάγουσι. ἀσήμαντον δὲ θύσαντι 6
 θάνατος ἡ ζημίη ἐπικέεται. δοκιμάζεται μὲν νυν τὸ κτήνος
 39 τρόπῳ τοιῷδε. Θυσίῃ δέ σφι ἦδε κατέστηκε. ἀγαγόντες 1
 τὸ σεσημασμένον κτήνος πρὸς τὸν βωμὸν, ὅκου ἂν θύωσι,
 πυρὴν καίουσι. ἔπειτα δὲ ἐπ' αὐτοῦ οἶνον κατὰ τοῦ ἱρήλου 2
 ἐπισπείσαντες καὶ ἐπικαλέσαντες τὸν θεὸν σφάζουσι, σφά-
 ξαντες δὲ ἀποτάμνουσι τὴν κεφαλὴν. σῶμα μὲν δὴ τοῦ 3
 κτήνεος δείρουσι, κεφαλῇ δὲ ἐκείνῃ πολλὰ καταρῆσάμενοι

CH. 38. § 1. τοῦ Ἐπ. εἶναι] 'Belong to,' i.e. are sacred to. See ch. 153, n.

τούτου εἵνεκα] Bähr. explains: 'eam ob causam, ut intelligent quinam boves revera puri sint.' More prob. τούτου = Ἐπάφου, 'on his account,' i.e. to do him honour, like εἵνεκ' ἐμοῦ, 'to please me,' Hom. II. 1. 174.

§ 2. καὶ μίαν] 'But one.' ὤρηται] 'Espies' (32. 3, n.). For the sing. cf. I. 132. 2; 195. 1.

§ 3. ὑπτίου] Supply κειμένου from ἐστεῶτος: a case of zeugma. καθαρῇ] 'clean with respect to the appointed marks.'

ἐν ἄλλῳ λόγῳ] This has been thought to be a reference to III. 28. 4, where the marks are described which must be possessed by the calf-god, Apis. On the tongue there was to be a *κάνθαρος*, and the hairs of the tail were to be double (not κατὰ φύσιν πεφυκυίας). But more probably the reference is not to the ap-

pearance of Apis, but to certain other marks which rendered the animals unclean, i.e. unfit for sacrificing. See Wilk. *Art. Eg.* v. 346. On this view Hdt.'s promise is unfulfilled. For λόγῳ, see I. 75. 1, n.

§ 5. σημαίνεται] 'The priest has him marked with a papyrus-leaf,' or possibly 'notes it down for himself on a piece of paper' (ἐκ βύβλου, 100. 1). To εἰλίσσων supply βύβλου. Cf. I. 96. 2, note on ἐπιθέμενος.

γῆν σημαντρίδα] 'Sealing-earth.' § 6. ἡ ζημίη] 'as the (regular) penalty': I. 78. 1. The penalty was death because the animal might have been sacred: see 65. 7.

CH. 39. § 1. θυσίῃ] 'Manner of sacrifice.' Cf. μάχῃ, I. 79. 4.

§ 2. ἐπ' αὐτοῦ] Sc. τοῦ βωμοῦ. κατὰ τοῦ ἱ.] Over (so that it drips down from) the victim.

§ 3. ἐκεῖνῃ] Cf. ἐκεῖνῃ, 40. 2. (κεινῇ, κεινήν, i.e. 'empty,' are plausible readings at first sight, but evidently wrong). Acc. to Ab. and

φέρουσι, τοῖσι μὲν ἂν ἡ ἀγορὴ καὶ Ἑλληνές σφισι ἔωσι ἐπιδήμιοι ἔμποροι, οἱ δὲ φέροντες ἐς τὴν ἀγορὴν ἀπ' ὧν ἔδοντο τοῖσι δὲ ἂν μὴ παρέωσι Ἑλληνες, οἱ δ' ἐκβάλλουσι ἐς τὸν ποταμόν. καταρέονται δὲ, τὰδε λέγοντες, τῇσι κεφαλῇσι· εἴ τι μέλλοι ἡ σφίσι τοῖσι θύουσι ἡ Αἰγύπτῳ τῇ συναπάσῃ κακὸν γενέσθαι, ἐς κεφαλὴν ταύτην τραπέσθαι. Κατὰ μὲν νυν τὰς κεφαλὰς τῶν θυομένων κτηνῶν, καὶ τὴν ἐπίσπεισιν τοῦ οἴνου, πάντες Αἰγύπτιοι νόμοισι τοῖσι αὐτοῖσι χρέωνται ὁμοίως ἐς πάντα τὰ ἱρά· καὶ ἀπὸ τούτου τοῦ νόμου οὐδὲ ἄλλου οὐδενὸς ἐμψύχου κεφαλῆς γέυσεται
 40 Αἰγυπτίων οὐδεὶς. Ἡ δὲ δὴ ἐξαίρεσις τῶν ἱρῶν καὶ ἡ καυσις ἄλλη περὶ ἄλλο ἱρὸν σφί κατέστηκε. τὴν δ' ὧν μεγίστην τε δαίμονα ἡγνῆται εἶναι, καὶ μεγίστην οἱ ὀρτὴν ἀνώγουσι, ταύτην ἔρχομαι ἐρέων. ἐπεὰν ἀποδείρωσι τὸν βούν, κατευξάμενοι, κοιλὴν μὲν ἐκείνην πᾶσαν ἐξ ὧν εἶλον,

St., *ἐκείνη* here stands for τῇ ἐκείνου (τοῦ βού), the latter comparing *ἐκείνας* (= τὰς ἐκείνων) V. 82. 4; *ἐκεῖνα* (= τὰ ἐκείνων) VIII. 29. 2 (see other instances of brachylogy, I. 172. 2, n.). But it is better to translate simply 'that head,' *ἐκείνη*, and not *ταύτη*, being used partly because *κεφαλὴ* is opposed to *σῶμα*, partly for the sake of emphasis, on account of the words of the prayer said over it (ἐς κεφαλὴν ταύτην below). Cf. Hom. *Od.* XI. 614, where *κείνον τελαμώννα* is used in a similarly emphatic way of a belt described in the preceding lines: = 'that wondrous belt.' We may also compare the Homeric use of *κείνος* (instead of *οὗτος*) in prayers, imprecations, indignant statements etc., e.g. *μὴ κείνος ἀνὴρ εἴη νοστήσειεν* | *ἐκ Τροίης, ἀλλ' αὖθις κινῶν μέληπθρα γένοιτο* | *ὅς τις κ.τ.λ.*, II. XIII. 232; *ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀἰδαιο Πύλῃσιν* | *ὅς χ' ἔτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἴπῃ*, II. IX. 312.

φέρουσι] The verbal notion is repeated by the alternative *φέροντες* ἀπ' ὧν ἔδοντο and *ἐκβάλλουσι*, so that on the completion of the sentence *φέρουσι* has become unnecessary.

For the conjunctions *τοῖσι μὲν*—*οἱ δέ*, *τοῖσι δέ*—*οἱ δέ*, see I. 113. 2, note.

ἀπ' ὧν ἔδοντο] I. 194. 6, note.

§ 4. *τραπέσθαι*] Sc. τὸ κακόν. The infinitive represents what would be *τραπέσθω* in direct narration. Compare the words to be used over the scapegoat by the Jewish high-priest. *Levit.* 16. 21.

§ 5. *γέυσεται*] See I. 173. 6, n.

CH. 40. § 1. *ἡ δὲ δὴ ἐξαίρεσις*] The sacrificial processes are thus four in number, *ἐπίσπεισις*, *σφαγὴ*, *ἐξαίρεσις*, *καυσις*.

ἱρὸν] Hdt.'s general practice is to use only the plur. to denote *sacrifices* (both sing. and plur. being used of *temples*). Here the addition of *ἄλλῃ*—*ἄλλο* makes the subst. virtually plural.

οἱ] Used like *σφισι* 39. 3, to avoid a repetition of the relative.

ταύτην] in construction agrees with *δαίμονα*, but Hdt. proceeds to describe merely the ceremonial, as if *ταύτην* referred to *ὀρτὴν*. Most prob. by 'the greatest feast of the greatest goddess,' he means that of Isis at Busiris (61. 1; 59. 3), but cf. 59. 2.

§ 2. *ἐκείνην*] The use of *ἐκείνην*

σπλάγχνα δὲ αὐτοῦ λείπουσι ἐν τῷ σώματι καὶ τὴν πιμελὴν, σκέλεα δὲ ἀποτάμνουσι, καὶ τὴν ὀσφὺν ἄκρην, καὶ τοὺς ὤμους τε καὶ τὸν τράχηλον. ταῦτα δὲ ποιήσαντες, τὸ ἄλλο 3 σῶμα τοῦ βοῦς πιμπλάσι ἄρτων καθαρῶν, καὶ μέλιτος, καὶ ἀσταφίδος, καὶ σύκων, καὶ λιβανωτοῦ, καὶ σμύρνης, καὶ τῶν ἄλλων θυωμάτων. πλήσαντες δὲ τούτων καταγίζουσι, ἔλαιον ἄφθονον καταχέοντες. προνηστεύσαντες δὲ θύουσι. καιο- 4 μένων δὲ τῶν ἱρῶν τύπτονται πάντες· ἐπεὰν δὲ ἀποτίψωνται, δαῖτα προτίθενται, τὰ ἐλίποντο τῶν ἱρῶν.

41 Τοὺς μὲν νυν καθαρὸς βοὺς τοὺς ἔρσενας καὶ τοὺς μόσ- 1 χους οἱ πάντες Αἰγύπτιοι θύουσι, τὰς δὲ θηλέας οὐ σφί ἔξεστι θύειν, ἀλλὰ ἱραὶ εἰσι τῆς Ἰσιος. τὸ γὰρ τῆς Ἰσιος 2 ἄγαλμα ἐν γυναικίῳ, βούκερὼν ἐστὶ, κατὰπερ Ἕλληνας τὴν Ἰοῦν γράφουσι· καὶ τὰς βοὺς τὰς θηλέας Αἰγύπτιοι πάντες ὁμοίως σέβονται προβάτων πάντων μάλιστα μακρῶ. τῶν εἵνεκα οὗτ' ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἕλληνα 3 φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἕλληνος χρήσεται, οὐδ' ὀβελοῖσι, οὐδὲ λέβητι, οὐδὲ κρέως καθαροῦ βοῦς διατετμημένου Ἑλληνικῇ μαχαίρῃ γεύσεται. Θάπτου- 4 σι δὲ τοὺς ἀποθνήσκοντας βοὺς τρέπον τόνδε. τὰς μὲν θη-

here prob. implies that there was a special form of prayer (*κατευξάμενοι*) to be used during the process, like that used over the head (39. 3), so that *ἐκείνην* thus expresses in a sort of *oratio obliqua* the actual words (*κοιλίην ταύτην*) used by the worshipper. Schw. understands *κευὴν* (i.e. *κεῖνη*) *κοιλίην* in the sense of *κενεῶνα*.

§ 4. ἀποτίψωνται] ἀπο-, as in ἀποπειράσθαι, 73. 4.

τὰ ἐλίποντο] 'The parts that they left' unburnt.

CH. 41. § 2. βούκερον] 'The monuments continually represent the figure of Isis adorned with cow's horns, which have the moon's disk between them... The name 'Ιώ is of Egyptian origin: in the popular dialect the moon is called *ιω*.' Brugsch (Stein).

γράφουσι] 'Fashion.' Cf. *γραφῆ* (of a picture) 73. 1; *οἷη τίς ἐστι ἐς*

γραφῆν ἐκάστην, 'what each is like, to depict,' IV. 36. 4.

προβάτων] I. 133. 2, n.

§ 3. τῶν εἵνεκα] Because the Greeks eat this forbidden meat. With what follows cf. *Gen.* 43. 32, 'The Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.'

χρήσεται] Like *γεύσεται*, 39. 5.

§ 4. τοὺς ἀποθν.] Those that die from time to time. Cf. I. 9. 4, n., also § 9 of this ch.

ἑκάστοι] The inhabitants of each town: I. 169. 1; II. 63. 2; 123. 1.

τὸ κέρας κ.τ.λ.] 'In Hdt. sometimes the name of a part of the object is put with a participle in apposition to the object: *the one horn projecting*, i.e. *with &c.*, or so that *one horn projects*.' Madv. Cf. I. 52; 98. 5.

λέας ἐς τὸν ποταμὸν ἀπικίεισι, τοὺς δὲ ἔρσενας κατορύσσουσι
 ἕκαστοι ἐν τοῖσι προαστείοις, τὸ κέρας τὸ ἕτερον ἢ καὶ
 ἀμφότερα ὑπερέχοντα, σημήϊον εἵνεκεν. ἐπεὰν δὲ σαπῇ καὶ 5
 προσίῃ ὁ τεταγμένος χρόνος, ἀπικνέεται ἐς ἐκάστην πόλιν
 βάρις ἐκ τῆς Προσωπίτιδος καλευμένης νήσου. ἡ δ' ἐστὶ 6
 μὲν ἐν τῷ Δέλτα, περίμετρον δὲ αὐτῆς εἰσὶ σχοῖνοι ἐννέα.
 ἐν ταύτῃ ὦν τῇ Προσωπίτιδι νήσῳ ἐνεῖσι μὲν καὶ ἄλλαι 7
 πόλεις συχναί· ἐκ τῆς δὲ αἱ βάρις παραγίνονται ἀναιρησό-
 μεναι τὰ ὀστέα τῶν βοῶν, οὖνομα τῇ πόλει Ἀτάρβηχis· ἐν
 δ' αὐτῇ Ἀφροδίτης ἱρὸν ἅγιον ἵδρυται. ἐκ ταύτης τῆς πό- 8
 λιος πλανέονται πολλοὶ ἄλλοι ἐς ἄλλας πόλεις· ἀνορύξαντες
 δὲ τὰ ὀστέα ἀπάγουσι καὶ θάπτουσι ἐς ἓνα χώρον πάντες.
 κατὰ ταῦτα δὲ τοῖσι βουσί καὶ τᾶλλα κτήνεα θάπτουσι ἀπο- 9
 θνήσκοντα· καὶ γὰρ περὶ ταῦτα οὕτω σφι νενομοθέτηται·
 κτείνουσι γὰρ δὴ οὐδὲ ταῦτα. "Ὅσοι μὲν δὴ Διὸς Θηβαίος, 42
 ἵδρυται ἱρὸν, ἡ νομοῦ τοῦ Θηβαίου εἰσὶ, οὗτοι μὲν νυν πάν-
 τες οἷων ἀπεχόμενοι αἰγας θύουσι. θεοὺς γὰρ δὴ οὐ τοὺς 1
 αὐτοὺς ἅπαντες ὁμοίως Αἰγύπτιοι σέβονται, πλὴν Ἰσιός τε
 καὶ Ὀσίριος, τὸν δὴ Διόνυσον εἶναι λέγουσι· τούτους δὲ
 ὁμοίως ἅπαντες σέβονται. ὅσοι δὲ τοῦ Μένδητος ἔκτληται 3

§ 5. **σαπῇ**] Sc. τὰ σώματα.
τῆς Προσωπ. κ.τ.λ.] i.e. so called
 by the Greeks. The Egyptian form
 of this name is not known. Ἀτάρ-
 βηchis below is generally explained
 as *Hatlor-baki* (i.e. Aphroditopolis),
 but it is contrary to Egyptian custom
 to place the gen. in composition be-
 fore the nom. (Br.).

§ 7. **ἅγιον**] 'A holy temple,' i.e.
 one of special sanctity: cf. 44. 1.

§ 9. **ἀποθνήσκοντα**] 'As they
 die' (from time to time). The dying
 of the animals (viewed as a race) is
 regarded as a continued act, although
 past and ended for each individual
 before interment takes place.

οὐδὲ ταῦτα] Except for sacrifice
 (45. 3).

CH. 42. § 1. **ὅσοι μὲν...οὗτοι
 μὲν**, followed by **ὅσοι δὲ...οὗτοι δὲ**
 (§ 3). See I. 113. 2, note.

Διὸς Θηβ.] 'Called in the E-
 gyptian inscriptions *Amon-Aphi* (42.

7; 153. 1), i.e. *Amon* of *Aphi* (in the
 Greek inscriptions Ἀμένωφis), *Aphi*
 being the name of a district in Thebes.
 Br. (St.).

ἵδρυται] 'Have had built for
 themselves:' = ἱδρυσάμενοι ἔκτληται,
 44. 6.

§ 2. **πλὴν Ἰσιος**] Krüg. quotes
 Voss: 'Before Psammetichus the
 Egyptians would seem to have had
 only two chief divinities, Isis, their
 mother earth, and Osiris, father
 Nile.'

εἶναι] i.e. that he corresponds (as
 we should say) to the Greek Diony-
 sus: 50. 1, n. Prob. the chief
 point of resemblance was the suffer-
 ings which each god was said to
 have undergone, and which were set
 forth in their respective mysteries.

§ 3. **τοῦ Μένδητος**] Here the
 name, not of the place, but of the
 god, whom the Greeks identified
 with Pan (46. 5).

- ἱρὸν, ἣ νόμου τοῦ Μενδησίου εἰσὶ, οὗτοι δὲ αἰγῶν ἀπεχόμενοι
 οἷς θύουσι. Θηβαῖοι μὲν νυν, καὶ ὅσοι διὰ τούτους οἶων 4
 ἀπέχονται, διὰ τὰδε λέγουσι τὸν νόμον τόνδε σφι τεθῆναι·
 'Ηρακλέα θελήσαι πάντως ιδέσθαι τὸν Δία, καὶ τὸν οὐκ
 ἐθέλειν ἰφθῖναι ὑπ' αὐτοῦ, τέλος δὲ, ἐπεὶ τε λιπαρέειν τὸν 5
 'Ηρακλέα, τὸν Δία μηχανήσασθαι, κρινὸν ἐκδείραντα, προϊ-
 χεσθαι τε τὴν κεφαλὴν ἀποταμόντα τοῦ κριοῦ, καὶ ἐνδύντα
 τὸν βάκος, οὕτω οἱ ἐωυτὸν ἐπιδέξαι. Ἀπὸ τούτου κριοπρόσω- 6
 πον τοῦ Διὸς τῷ γαλμα ποιέουσι Αἰγύπτιοι, ἀπὸ δὲ Αἰγυπτίων
 Ἀμμώνιοι, ἐόντες Αἰγυπτίων τε καὶ Αἰθιόπων ἄποικοι, καὶ
 φωνὴν μεταξὺ ἀμφοτέρων νομίζοντες. δοκέειν δ' ἐμοὶ, καὶ 7
 πρὸ οὐνομα Ἀμμώνιοι ἀπὸ τοῦδε σφι τὴν ἐπωνυμίην ἐποιή-
 σαντο· Ἀμοῦν γὰρ Αἰγύπτιοι καλέουσι τὸν Δία. τοὺς δὲ 8
 κριοὺς οὐ θύουσι Θηβαῖοι, ἀλλ' εἰσὶ σφι ἱροὶ διὰ τοῦτο.
 μὴ δὲ ἡμέρη τοῦ ἐνιαυτοῦ, ἐν ὁρτῇ τοῦ Διὸς, κρινὸν ἕνα κατα-
 κόφαντες καὶ ἀποδείραντες, κατὰ τὸ αὐτὸ ἐνδύνουσι τῷ γαλμα
 τοῦ Διὸς, καὶ ἔπειτα ἄλλο ἄγαλμα 'Ηρακλέος προσάγουσι
 πρὸς αὐτό. ταῦτα δὲ ποιήσαντες τύπτονται οἱ περὶ τὸ ἱρὸν 9
 ἅπαντες τὸν κρινὸν, καὶ ἔπειτα ἐν ἱρῇ θήκῃ θάπτουσι αὐτόν.
- 43 'Ηρακλέος δὲ περὶ τόνδε τὸν λόγον ἤκουσα, ὅτι εἴη τῶν 1

§ 4. διὰ τούτους] 'Following their example.'

'Ηρακλέα] i.e. the Egyptian god whom the Greeks identified with Heracles ('prob. Schu,' Brugsch), but whose legend seems to be quite distinct from that of the Greek hero (see next ch.).

§ 5. ἐπεὶ τε λιπαρέειν] See I. 14. 8; 24. 11, notes.

§ 6. μεταξὺ ἀμφ.] Short for μεταξὺ τῶν φωνένων ἀμφοτέρων. I. 172. 2, n. For the construction of νομί-
 ζειν, cf. I. 142. 3. For the Ammonians, 32. 1; IV. 181. 4. Heren regards the account of the Ammonians here as important because it establishes the continuance of a connection and common interest between Meroe and Thebes (*Afr. Nat.* II. 2.).

§ 7. τὸ οὐνομα] ποιέσθαι τὴν ἐπωνυμίην (cf. I. 94. 9) = 'to name

oneself,' just as ἔχειν τὴν ἐπων. (II. 44. 3) = 'to be named,' and τὸ οὐνομα is the cogn. accus. after this verbal notion, on the analogy of καλέεται ἐπωνυμίην, I. 14. 7. Tr. 'made the name Ammonians their designation.'

ἀπὸ τοῦδε] Owing to their Egyptian origin (ἀποικοι above). Or perhaps τοῦδε = Διὸς Θεῶν.

'Αμοῦν] Elsewhere we have the word hellenized (18. 1; 32. 1). The Egyptian word *Amun* signifies 'the concealed one' (Br.). See note on καταβαίην, 65. 4.

§ 8. κατὰ τῶντῶ] In the way described above (§ 5).

§ 9. τύπτονται] Hom. II. xxiv. 710, πρῶται τὸν γ' ('Ἑκτορα) ἄλοχός τε φίλη καὶ πότνια μήτηρ | τιλλέσθην. Tibull. I. 7. 27, 'pubes miratur Osirim | Barbara, Memphitem plangere docta bovem.'

δυώδεκα θεῶν. τοῦ ἐτέρου δὲ περὶ Ἡρακλέος, τὸν Ἑλλη-
 νες οἶδασιν, οὐδαμῇ Αἰγύπτου ἐδυνάσθην ἀκοῦσαι. καὶ μὴν
 ὅτι γε οὐ παρ' Ἑλλήνων ἔλαβον τὸ οὐνομα τοῦ Ἡρακλέος
 Αἰγύπτιοι, ἀλλὰ Ἕλληνες μᾶλλον παρ' Αἰγυπτίων, καὶ
 Ἑλλήνων οὗτοι οἱ θέμενοι τῷ Ἀμφιτρύωνος γόνῳ τοῦτομα
 Ἡρακλέα, πολλὰ μοι καὶ ἄλλα τεκμήριά ἐστι τοῦτο οὕτω
 ἔχειν, ἐν δὲ καὶ τόδε, ὅτι τε τοῦ Ἡρακλέος τούτου οἱ γονεὲς
 ἀμφοτέρω ἦσαν, Ἀμφιτρύων καὶ Ἀλκμήνη, γεγονότες τὸ
 ἀνέκαθεν ἀπ' Αἰγύπτου, καὶ διότι Αἰγύπτιοι οὔτε Ποσει-
 δέωνος οὔτε Διοσκουρέων τὰ οὐνόματά φασιν εἶδέναι, οὐδέ
 σφιν θεοὶ οὗτοι ἐν τοῖσι ἄλλοις θεοῖσι ἀποδεδέχασθαι. καὶ
 μὴν εἰ γε παρ' Ἑλλήνων ἔλαβον οὐνομά τευ δαίμονος, τού-
 των οὐκ ἦκιστα ἀλλὰ μάλιστα ἐμελλον μνήμην ἔχειν, εἶπερ
 καὶ τότε ναυτιλίῃσι ἐχρέωντο, καὶ ἦσαν Ἑλλήνων τινὲς

CH. 43. § 1. τῶν δυῶδ. θ.] i.e. of the second order of deities. Cf. 46. 1; 145. 1. 'The monuments afford no proof of this arrangement into orders.' See Wilk. *Anc. Eg.* v. 1 foll.

§ 2. τοῦ ἐτέρου] i.e. the son of Alcmena. The Egyptians did not observe hero-worship (50. 4).

§ 3. ἀλλὰ Ἕλλ. κ.τ.λ.] Hdt. does not of course mean that *Heraclēs* is an Egyptian word, but only that the conception of the particular Greek god or hero denoted by that name came from Egypt. See note, 50. 1.

καὶ Ἕλλ.] Cf. I. 102. 4.

οὗτοι οἱ θεῖμ.] viz. Homer and Hesiod (53. 3). Cf. *κρατερὸς παῖς Ἀμφιτρύωνος*, *Il.* v. 392; *Ἀμφιτρυωνίδης*, *Scut. Herc.* 195. Hdt. purposely leaves out of sight the other legend, acc. to which Heracles was the son of Zeus. He treats the hero as a historical personage (*ἄνθρωπον*, 45. 4), to be distinguished from the Olympian god of the same name (44. 6). St.

τὸ ἀνέκ. ἀπ' Αἰγ.] The grandfather of both was Perseus, who was of Egyptian origin (91. 6; VI. 53. 3).

For ἀνέκαθεν, see I. 170. 3, n.

καὶ διότι] This corresponds to *ὅτι τε*, above. See 47. 3, note.

τὰ οὐνόματα] Here again Hdt. does not mean merely that the Egyptians did not recognize the Greek names, *Poseidon*, *Dioscuri*, but that they knew nothing of the attributes connoted by those names, 'they had not those gods.'

§ 4. ἤμειλλον] 'Would naturally retain the memory of these.' cf. I. 119. 7, n. For οὐκ ἦκιστα ἀλλὰ μάλιστα, see II. 172. 2, n.

εἶπερ καὶ τότε] 'Assuming too that then (when Poseidon and the Dioscuri first became recognized as gods) they (the Egyptians: "probably αὐτοὶ has dropped out before τότε" St.) were used to sea-voyages, and certain of the Greeks (esp. the Cretans, I. 2. 2) were seafaring men, according as I expect and my judgment constrains me to hold' (*αἰρέει*, sc. *ἐμέ*, 33. 2, n.). To understand the argument it must be borne in mind that Poseidon and the Dioscuri were the gods especially worshipped by sailors. Hence Greek *sailors*, if they had taught the Egyptians anything, would naturally have given them a knowledge of these gods. By the words *ὡς ἔλα-*

ναυτίλοι, ὡς ἔλπομαι τε καὶ ἐμὴ γνώμη αἰρέει, ὥστε τούτων ἂν καὶ μᾶλλον τῶν θεῶν τὰ οὐνόματα ἐξεπιστάτο Αἰγύπτιοι ἢ τοῦ Ἡρακλέος. Ἀλλὰ τις ἀρχαῖός ἐστι θεὸς 3 Αἰγυπτίοισι Ἡρακλῆς· ὡς δὲ αὐτοὶ λέγουσι, ἑτεὰ ἐστὶ ἑπτακισχίλια καὶ μύρια ἐς Ἀμασιν βασιλεύσαντα, ἐπεὶ τε ἐκ τῶν ὀκτῶ θεῶν οἱ δυνάδεκα θεοὶ ἐγένοντο, τῶν Ἡρακλέα 44 ἓνα νομίζουσι. Καὶ θέλων δὲ τούτων περὶ σαφές τι εἶδέναι, ἐξ ὧν οἷόν τε ἦν, ἔπλευσα καὶ ἐς Τύρον τῆς Φοινίκης, πυνθανόμενος αὐτόθι εἶναι ἱρὸν Ἡρακλέος ὄγιον· καὶ εἶδον πλουσίως κατεσκευασμένον ἄλλοισί τε πολλοῖσι ἀναθήμασι, καὶ ἐν αὐτῷ ἦσαν στῆλαι δύο, ἡ μὲν χρυσοῦ ἀπέφθου, ἡ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος. ἐς λόγους δὲ ἐλθὼν τοῖσι ἱερεῦσι τοῦ θεοῦ εἰρόμην ὁκόσος

μαι κ.τ.λ. Hdt. perhaps refers to the voyage of the Argo (I. 2. 3), and to the wanderings of Menelaus and Alexander at the time of the Trojan war (II. 112 foll.). The clause ὥστε—Ἡρακλέος (almost an anacoluthon) simply repeats the main clause τούτων—ἐξείν.

§ 5. **τις ἀρχαῖος**] Stein renders 'a very old,' comparing the common use of *τις* after adjectives (I. 56. 1, n.), and *καὶ τοῦ τις* δοκέει μέγας εἰμῆναι ἢ δὲ κραταῖός, Hom. *Od.* XVIII. 382. It seems better, when *τις* is put forward in so emphatic a position, to explain it as equivalent to *aliquis*. Thus *καὶ τοῦ τις* δοκ. = 'you fancy I suppose you are a somebody' (cf. *κῆρῶν τις φαίνομαι ἡμέτε*, Theocr. XI. 79). So here: 'but a famous ancient god Heracles the Egyptians have.' Cf. *δοκέει δέ μοι οὐδ' ἀρετὴν εἶναι τις ἡ Διόβη σπουδαία*, IV. 108. 1.

ἐς Ἀμασιν] B.C. 570—560. The reign of Amasis is made an epoch, because the Persian invasion of Egypt followed immediately on his death (III. 10. 2).

ἐπεὶ τε] = *ἐξ οὗ*.

ἐγένοντο] 'Were born from.' Cf. 145. 1. It is not certain who on Hdt.'s view were 'the eight gods.' But the title prob. included *Ἀμμιν*

(Ζεὺς Θηβαίεύς), *Plah* ('Ἡφαίστος, the god of Memphis), *Neith* ('Ἀθηναίη, the goddess of Sais), *Khem* (Πάν, cf. 91. 2, n.), *Pasht* (*Bubastis*, Ἄρτεμις, 156. 7), *Maut* (prob. *Buto*, Λητώ, 63. 1; 156. 5). See Wilk. *Anc. Eg.* IV. 235 foll. Other Egyptian divinities to whom Hdt. refers are *Osiris* (Διώνυσος, 42. 2; 144. 3), *Isis* (Δημήτηρ, 59. 3), *Hor* ('Ἀπόλλων, 144. 3), *Aithor* ('Ἀφροδίτη, 41. 5), *Thoth* (Ἑρμῆς, 138. 4); *Set* (Τυφών, 156. 6).

CH. 44. § 1. **καὶ θέλων δὲ**] *καὶ* belongs to the whole sentence.

ἐξ ὧν] Sc. *ἀνθρώπων*.

ὄγιον] Cf. 41. 7.

κατεσκευασμένον.....καὶ.....ἦσαν] Cf. I. 85. 2; 19. 4.

σμαράγδου] Prob. of coloured glass, perhaps lighted by lamps from within. Larch. See Wilkinson, III. 98.

μέγαθος] Lit. 'shining at night in point of size,' i.e. so great that it shone at night. Since the brilliancy of the stone would substantially depend upon its size, Hdt. states the fact that it shone at night in evidence of its dimensions, instead of giving more definite measurements, such as we should naturally have expected with *μέγαθος* (St.). The conjecture *μέγα φῶς* is ingenious.

χρόνος εἴη ἐξ οὗ σφι τὸ ἱρὸν ἱδρυται. εὐρον δὲ οὐδὲ τούτους 2 τοῖσι Ἑλλησι συμφερομένους. ἔφασαν γὰρ ὅμα Τύρφ οἰκισομένη καὶ τὸ ἱρὸν τοῦ θεοῦ ἱδρυθῆναι· εἶναι δὲ ἔτεα, ἀφ' οὗ Τύρφ οἰκέουσι, τριηκόσια καὶ δισχιλία. εἶδον δὲ ἐν τῇ 3 Τύρφ καὶ ἄλλο ἱρὸν Ἡρακλῆος, ἐπωνυμίην ἔχοντος Θασίου εἶναι. ἀπικόμην δὲ καὶ ἐς Θάσον, ἐν τῇ εὐρον ἱρὸν Ἡρακλῆος 4 ὑπὸ Φοινίκων ἱδρυμένον, οἱ κατ' Εὐρώπης ζήτησιν ἐκπλάσαντες Θάσον ἔκτισαν· καὶ ταῦτα καὶ πέντε γενεῇσι ἀνδρῶν πρότερά ἐστι ἢ τὸν Ἀμφιτρύωνος Ἡρακλῆα ἐν τῇ Ἑλλάδι γενέσθαι. Τὰ μὲν νυν ἱστορημένα δηλοῖ σαφέως παλαιὸν 5 θεὸν τὸν Ἡρακλῆα εἶντα. καὶ δοκέουσι δέ μοι οὗτοι ὀρθό- 6 τατα Ἑλλήνων ποιέειν, οἱ διζὰ Ἡράκλεια ἱδρυσάμενοι ἔκ- τηνται· καὶ τῷ μὲν, ὡς ἀθανάτῳ, Ὀλυμπίῳ δὲ ἐπωνυμίην, 45 θύουσι, τῷ δὲ ἑτέρῳ ὡς ἥρωϊ ἐναγίζουσι. Λέγουσι δὲ πολλὰ καὶ ἄλλα ἀνεπισκέπτως οἱ Ἕλληνες. εὐήθης δὲ αὐτῶν καὶ

§ 3. *Θασίου εἶναι*] *εἶναι* is added pleonastically. So δύο κόρας, τὰς εὐνομάζουσι Ἀήλαιοι εἶναι Ἐπερόχην τε καὶ Λαοδίκην, IV. 33. 3. See 6. 1, n.

§ 4. *ὑπὸ Φοινίκων*] Cf. VI. 47. 1.

κατ' Εὐρώπης [ἦτ.] She had been carried away by the Cretans, I. 2. 2.

καὶ πέντε] 'Full five.' Hdt. is computing from the legends. Heracles was a cotemporary of Polynices (they both lived in the generation preceding the Trojan war), the son of Oedipus, the son of Laius, the son of Labdacus, the son of Polydorus, the son of Cadmus (v. 59. 3), the brother of Europa. Larch.

τὸν Ἀμφ. Ἡρακλῆα] Cf. τὸν Κύρου Σμερδῶν, III. 75. 3; ὁ Κίμωνος Μιλτιάδης, VI. 40. 1. In each case the order is meant to bring out the fact that two people of the same name have to be distinguished. (St.).

§ 6. *οὗτοι*] The Sicyonians, acc. to Pausanias (II. 10. 1). Homer (at least according to our present text) represents the shade (εἰδωλον) of Heracles in Hades, while the hero (or god) himself is in Olympus (*Od.*

xi. 602). But the genuineness of the passage is doubtful.

Ἡράκλεια] Sc. *ἱρὰ*. Cf. Ἡρακλείου (121. 1); Ἡραίων (I. 70. 4).

ἐναγίζουσι] Pausanias (l. c.) seems to have had this passage before him. The Sicyonians, he says, gave up their old custom of merely sacrificing to Heracles as a god: καὶ νῦν ἐτι σφάξαντες καὶ τοὺς μηροὺς ἐπὶ τοῦ βωμοῦ καύσαντες τὰ μὲν ἐσθίουσι ὡς ἀπὸ ἱεροῦ, τὰ δὲ ὡς ἥρωϊ τῶν κρεῶν ἐναγίζουσι. Bähr quotes an old explanation of ἐναγίζειν, — τὸ χοῆς ἐπιφέρειν ἢ θύειν τοῖς κατοικομένοις. The rites paid to heroes were thus *funereal*, and hence the point of the opposition in the present passage between ἥρωϊ and ἀθανάτῳ.

CH. 45. § 1. *Ἕλληνες*] If this is a reference to Hecataeus (3. 1, n.), Hdt. is here retorting Hecataeus' own words on himself: τὰδε γράφα, ὡς μοι ἀληθῆα δοκεῖ εἶναι· οἱ γὰρ Ἑλλήνων λόγοι πολλοὶ τε καὶ γελοῖοι, ὡς ἐμοὶ φαίνονται, εἰσὶ. Hec. *Fr.* 332 (ed. Müll.). But an allusion to a similar story occurs among the fragments (33 Müll.) of Pherecydes of Leros (about 450 B.C.). Apollodorus the Athenian grammarian (about

ὁδε ὁ μῦθος ἐστὶ, τὸν περὶ τοῦ Ἡρακλέους λέγουσι· ὡς αὐτὸν ἀπικόμενον ἐς Αἴγυπτον στέφαντες οἱ Αἰγύπτιοι, ὑπὸ πομπῆς ἐξῆγον ὡς θύσοντας τῷ Διὶ τὸν δὲ τέως μὲν ἡσυχίην ἔχειν ἐπεὶ δὲ αὐτοῦ πρὸς τῷ βωμῷ κατάρχοντο, ἐς ἀλκὴν τραπόμενον πάντας σφέας καταφονεύσαι. Ἐμοὶ μὲν νυν ² δοκέουσι, ταῦτα λέγοντες, τῆς Αἰγυπτίων φύσιος καὶ τῶν νόμων πάμπαν ἀπείρως ἔχειν οἱ Ἕλληνες. τοῖσι γὰρ οὐδὲ ³ κτήνεα ὁσὶν θύειν ἐστὶ, χωρὶς ὑἄν καὶ ἐρσένων βοῶν καὶ μόσχων, ὅσοι ἂν καθαροὶ ἔωσι, καὶ χηνῶν, κῶς ἂν οὗτοι ἀνθρώπους θύοιεν; ἔτι δὲ ἓνα ἔοντα τὸν Ἡρακλέα καὶ ἔτι ⁴ ἄνθρωπον, ὡς δὴ φασι, κῶς φύσιν ἔχει πολλὰς μυριάδας φονεύσαι; Καὶ περὶ μὲν τούτων τοσαῦτα ἡμῖν εἰποῦσι, καὶ παρὰ τῶν θεῶν καὶ παρὰ τῶν ἡρώων εὐμένεια εἶη.

46 Τὰς δὲ δὴ αἰγας καὶ τοὺς τράγους τῶνδε εἵνεκα οὐ θύουσι ¹ Αἰγυπτίων οἱ εἰρημένοι, τὸν Πᾶνα τῶν ὀκτῶ θεῶν λογιζονται εἶναι οἱ Μενδήσιοι· τοὺς δὲ ὀκτῶ θεοὺς τούτους, προτέρους τῶν δώδεκα θεῶν φασὶ γενέσθαι, γράφουσὶ τε δὴ ²

140 B.C.), whose collection of Greek legends prob. followed very closely the original authorities, tells the story in great detail. The name of the Egyptian king was Busiris: 'il-laudati Busiridis aras.' Virg. *Georg.* III. 5.

ὑπὸ] Cf. I. 17. 3.

The gen. αὐτοῦ depends on κατ- in κατάρχοντο, 'were beginning the rites over (or upon) him.' If κατάρχουμαι is here employed in its usual sense, Hdt. is attributing Greek ceremonies to the sacrifice: in Egypt there was no custom of cutting the hair from the victim's forehead (ch. 39).

ἐς ἀλκὴν τραπ.] 'Betook himself to resistance.'

§ 3. ὑἄν] These were not often sacrificed (47. 2), but only one MS. reads ὄων. Sheep and goats are omitted here apparently because they were only sacrificed in particular districts.

ἀνθρώπους] One story is that Amasis first put a stop to human sacrifices, but this is not borne out

by the monuments. 'The figures, on the façades of the temples, of captives slain by the king, often hastily supposed to be human sacrifices, are mere emblematic representations of his conquests.' See Wilkinson, *Anc. Eg.* v. 343; Kenrick, *Anc. Eg.* I. 440 foll.

§ 4. ἔτι ἀνθρ.] 'And moreover a man,'—the second ἔτι being used in the same sense as the first. Grote understands the passage to mean 'still a man,' i.e. not yet a god, but Hdt. does not hold that the Greek Heracles became a god. See 146. 1, note on ἀποδέδεκται.

φύσιν ἔχει] = 'is it natural?' just as ἔχει λόγον = 'it is reasonable,' Dem. in *Leoch.* 42.

εὐμένεια εἶη] There is a special reason for the prayer here, because his remarks have led to the conclusion that the Greek Heracles is not a god. By the use of ἡμῖν Hdt. identifies his hearers with himself.

CH. 46. § 1. τὰς δὲ δὴ] δὲ answers Θηβαῖοι μὲν νυν, 42. 4.

οἱ εἰρημένοι] See 42. 3.

καὶ γλύφουσι οἱ ζωγράφοι καὶ οἱ ἀγάλματοποιοὶ τοῦ Παῖδος
τῷ ἀγάλματι, κατὰ περ' Ἑλλήνες, αἰγοπρόσωπον καὶ τραγο-
σκελέα, οὐ τι τοιοῦτον νομίζοντες εἶναι μιν, ἀλλ' ὁμοίον τοῖς
ἄλλοις θεοῖσι. ὅτεν δὲ εἵνεκα τοιοῦτον γράφουσι αὐτὸν, οὐκ
μοι ἥδιον ἐστὶ λέγειν. σέβονται δὲ πάντας τοὺς αἰγας οἱ
Μενδήσιοι, καὶ μᾶλλον τοὺς ἔρσενας τῶν θηλέων, καὶ τούτων
οἱ αἰπόλοι τιμὰς μέζοντας ἔχουσι· ἐκ δὲ τούτων εἰς μάλιστα,
ὅστις ἐπεὰν ἀποθάνῃ, πένθος μέγα παντὶ τῷ Μενδησίῳ νομῷ
τίθεται. καλέεται δὲ ὁ τε τράγος καὶ ὁ Πὰν Αἰγυπτιστὶς
Μένδης. ἐγένετο δ' ἐν τῷ νομῷ τούτῳ ἐπ' ἐμεῦ τοῦτο τὸ
τέρας· γυναικὶ τράγος ἐμίσητο ἀναφανδόν. τοῦτο ἐς ἐπίδεξιν
47 ἀνθρώπων ἀπίκετο. Τὴν δὲ Αἰγύπτιον μιὰρὸν ἵγνηται θηρίον
εἶναι, καὶ τούτο μὲν, ἣν τις ψαύσῃ αὐτῶν παριῶν υἱὸς αὐτοῖσι
ἱματίοις, ἀπ' ὧν ἔβαψε ἑωυτὸν, βὰς ἐπὶ τὸν ποταμόν·
τούτο δὲ οἱ συβῶται, ὄντες Αἰγύπτῳ ἐγγενέες, ἐς ἱρὸν οὐδὲν
τῶν ἐν Αἰγύπτῳ ἐσέρχονται μούνοι πάντων οὐδέ σφι ἐκδίδο-
σθαι θυγατέρα οὐδεὶς ἐθέλει, οὐδ' ἄγεσθαι ἐξ αὐτῶν, ἀλλ'
ἐκδίδονται τε οἱ συβῶται καὶ ἄγονται ἐξ ἀλλήλων. τοῖσι

§ 2. τραγοσκελέα] As if τὸν Πᾶνα had preceded. Cf. Hom. II. XVII. 755, ὥς τε ψαρῶν νέφος ἔρχεται ἡὲ κολοίων, | ὅδ' ὅλον κεκληγῶτες (St.). The variation in the compounds αἰγο-, τραγο- is prob. merely on account of euphony. Cf. συνέστιος καὶ ὁμοτράφεος, Plat. *Euthyph.* 4. No Egyptian god is represented in this way on the monuments. Wilkinson, IV. 260.

§ 3. οὐ μοι ἥδιον] 'It is more pleasant to me not to say.' So οὐκ εὐπρεπέστερος, 47. 3; οὐ γὰρ ἀμερον, I. 187. 2.

§ 4. καὶ τούτων] Sc. τῶν ἐρσένων. The phrase αἰπόλοι αἰγῶν is Homeric (*Od.* XVII. 247). This clause is parenthetical, so that ἐκ τούτων refers again to τῶν ἐρσένων αἰγῶν, not to αἰπόλοι (Bähr).

To εἰς μάλιστα supply a passive verb from σέβονται. Cf. 69. 2. Stein needlessly reads ἐνα.

ὅστις] I. 7. 4, n.

§ 5. ὁ τε τράγος] The goat mentioned above (εἰς μάλιστα).

CH. 47. § 1. αὐτοῖσι ἱματί] It is rather doubtful whether these words should be taken with ψαύσῃ ('with but his garments'), or with ἀπ' ὧν ἔβαψε ('garments and all'). Probably the latter is preferable; since this idiomatic use of the dative with αὐτός is common in Hdt. (III. 100. 1; 126. 3; VI. 93). On this view the dat. must be regarded as expressing the natural accompaniment of the subject (or object) of the action, and as thus 'being necessarily involved in the performance of the action. Where σύν is added, the meaning is not quite the same. See II. III. 5, note.

ἀπ' ὧν ἔβαψε] I. 194. 6, n. τὸν ποτ.] The Nile.

ἱγνέας] 'Though they are native-born Egyptians.' They formed one of the castes (γένεα), 164. 1.

ἐκδίδονται] Sc. ἀλλήλοις.

μέν νυν ἄλλοῖσι θεοῖσι θύειν ὕς οὐ δικαιοῦσι Αἰγύπτιοι, Σελήνῃ δὲ καὶ Διονύσῳ μύνουσιν τοῦ αὐτοῦ χρόνου, τῇ αὐτῇ πανσελήνῳ, τοὺς ὕς θύσαντες πατέονται τῶν κρεῶν. διότι 3 δὲ τοὺς ὕς ἐν μὲν τῇσι ἄλλῃσι ὀρτῇσι ἀπεστινυγῆκασιν, ἐν δὲ ταύτῃ θύουσι, ἔστι μὲν λόγος περὶ αὐτοῦ ὑπ' Αἰγυπτίων λεγόμενος· ἐμοὶ μέντοι ἐπισταμένῳ οὐκ εὐπρεπέστερός ἐστι λέγεσθαι. θυσίῃ δὲ ἥδε τῶν ὑῶν τῇ Σελήνῃ ποιεῖται· ἔπειαν 4 θύσῃ, τὴν οὐρὴν ἄκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπίπλοον συνθεῖς ὁμοῦ, κατ' ὧν ἐκάλυψε πάσῃ τοῦ κτήνεος τῇ πιμελῇ τῇ περὶ τὴν νηδὺν γινομένη, καὶ ἔπειτα καταγίξει πυρί. τὰ 5 δὲ ἄλλα κρέα σιτέονται ἐν τῇ πανσελήνῳ, ἐν τῇ ἂν τὰ ἱρά· θύσωσι· ἐν ἄλλῃ δὲ ἡμέρῃ οὐκ ἂν ἔτι γευσαιάτο. οἱ δὲ 6 πένητες αὐτῶν ὑπ' ἀσθενείας βίου σταιτίνας πλάσαντες ὕς 48 καὶ ὀπτήσαντες ταύτας θύουσι. Τῷ δὲ Διονύσῳ, τῆς ὀρτῆς 1 τῇ δορπίῃ, χοῖρον πρὸ τῶν θυρέων σφάξας ἕκαστος, διδοῖ ἀποφέρεισθαι τὸν χοῖρον αὐτῷ τῷ ἀποδομένῳ τῶν συβωτέων. τὴν δὲ ἄλλην ἀνάγουσι ὀρτὴν τῷ Διονύσῳ οἱ Αἰγύπτιοι, 2 πλὴν χορῶν, κατὰ ταυτὰ σχεδὸν πάντα Ἑλλησι. ἀντὶ δὲ 3

§ 2. Σελήνῃ] Prob. *Isis*: but cf. 59. 3. So too some of the legends about *Osiris* (Διόνυσος, 42. 2), e.g. his dying and rising again, seem to identify him with the Sun (61. 2, n.). Hdt. mentions an Egyptian god Ἡλιος, 63. 1.

§ 3. διότι] here introduces an indirect question: 'on what account.' Cf. 24. 1. So ὅτι, 91. 6. In other passages (e.g. 43. 3; III. 74. 1; VI. 75. 5; 86. 6) we have *ὅτι* τε—καὶ διότι, καὶ ὅτι—καὶ διότι. But Stein is probably wrong in saying that in these *διότι* simply = *ὅτι*. On the contrary *ὅτι* (*quod*, 'in that') has the force of *διότι*. At IX. 7. 5 (which Stein also cites) *ἐπεὶ τε ἐξεμάθετε*—*ὅτι*—καὶ διότι, *διότι* does not correspond to *ὅτι*, but to *ἐπεὶ τε ἐξεμάθετε*, 'both seeing that ye learnt...and because' &c. But below, at II. 50. 1, *διότι* appears to be used as simply equivalent to *ὅτι*.

.. ἀπεστινυγῆκασιν] I. 142. 3, note.. λόγος]. See above, 3. 41, n. Acc.

to Plutarch (*de Is.* 8) the ceremony commemorated the finding of the body of Osiris by Typhon (156. 6), while he was hunting a boar by the light of the full moon.

§ 4. θύσῃ] I. 132. 2, note.

§ 5. ἔτι] 'Any longer,'—ἄλλῃ ἡμέρῃ of course implying some *later* day.

CH. 48. § 1. τῇ δορπίῃ] 'On the eve,' or 'vigil,' the phrase being borrowed from the name given to the first day of the *Apaturia*. Schw. Stein thinks that it denotes 'the closing festival on the day itself' because the Egyptians did not count their day like the Greeks (cf. 4. 3, n.) from evening to evening, but a *media nocte in mediam* (Plin. II. 188). But it is certainly more natural to suppose that τὴν ἄλλην ὀρτὴν, 'the rest of the feast,' refers to what followed rather than to what preceded the *δορπίη*.

§ 2. χορῶν] Some few MSS. read χοίρων, but the Greeks did sa-

φαλλῶν ἀλλὰ σφί ἐστι ἐξευρημένα ὅσον τε πηχυαῖα. ἀγάλ-
ματα νευρόσπαστα, τὰ περιφορέουσι κατὰ κόμας γυναῖκες,
νεῦον τὸ αἰδοῖον, οὐ πολλῶ τέφ ἔλασσον ἐὼν τοῦ ἄλλου
σώματος. προσηγέεται δὲ αὐλὸς, αἱ δὲ ἔπονται αἰείδουσαι τὸν 4
Διόνυσον. διότι δὲ μέζον τε ἔχει τὸ αἰδοῖον καὶ κινέει 5
μοῦνον τοῦ σώματος, ἔστι λόγος περὶ αὐτοῦ ἱρὸς λεγόμενος.

- 49 Ἦδη ὦν δοκέει μοι Μελάμπους ὁ Ἀμυθέωνος τῆς θυσίης 1
ταύτης οὐκ εἶναι ἀδαῆς, ἀλλ' ἔμπειρος. Ἕλλησι γὰρ δὴ 2
Μελάμπους ἐστὶ ὁ ἐξηγησάμενος τοῦ Διονύσου τό τε οὔνομα
καὶ τὴν θυσίην καὶ τὴν πομπὴν τοῦ φαλλοῦ. ἀτρεκέως μὲν 3
οὐ πάντα συλλαβὼν τὸν λόγον ἔφηνε, ἀλλ' οἱ ἐπιγενόμενοι
τούτῳ σοφισταὶ μεζόνως ἐξέφηναν. τὸν δ' ὦν φαλλὸν τὸν 4
τῷ Διονύσῳ πεμπόμενον Μελάμπους ἐστὶ ὁ κατηγορησάμενος,
καὶ ἀπὸ τούτου μαθόντες ποιεῦσι τὰ ποιεῦσι Ἕλληνες. Ἐγὼ 5
μὲν νῦν φημι Μελάμποδα γενόμενον ἄνδρα σοφόν, μαντικὴν
τε ἐωυτῷ συστήσαι, καὶ πυθόμενον ἀπ' Αἰγύπτου, ἀλλὰ τε

crifice swine at their Dionysia (Bähr).

§ 3. κατὰ κόμας] 'The festival seems always to have been confined in Egypt to the villages, as it was in its rudest state in Greece.' Kenrick, I. 466.

CH. 49. § 1. ἦδη ὦν] I. 207. 5, note; II. 15. 4.

Μελάμπους] Cf. IX. 34, where the frenzy, from which he is said to have cured the women of Argos, was prob. of Bacchic origin.

οὐκ εἶναι κ.τ.λ.] Hom. Od. II. 170, οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς. See 172. 2, note.

§ 2. ὁ ἐξηγ.] 'The man who set forth.' The first teacher of a ritual may be regarded as a leader of (ἐξηγησάμενος), or as a guide to (κατηγορησάμενος, § 4), or as an introducer of (ἐστηγησάσθαι, § 5) the new practices. Compare the Latin *praeire verbis*. On the mention of Melampus here see Kenrick, *Anc. Eg.* I. 399, 400.

οὔνομα] See 50. 1, n.

§ 3. ἀτρεκέως] This possibly belongs to the whole sentence (= 'to be exact'), the negative thus going

with both participle and verb. Cf. ἀλλ' ἄλλω κακὸν ἐστὶ, τὸ δ' ἀτρεκέως δλβιος οὐδεὶς | ἀνθρώπων, Theogn. 167 (St.). But it is simpler to take ἀτρεκέως with συλλαβὼν only.

λόγον] Here used not merely of the legends (47. 3), but of the doctrine which the legends embodied.

ἔφηνε] 'Revealed.'

σοφισταὶ] Lobeck suspects a reference to the Pythagoreans (*Agla. orh.* 1104). Cf. 81. 3; I. 29. 1.

μεζόνως] See I. 122. 3, n.

§ 4. πεμπόμενον] = ὑπὸ πομπῆς (45. 1) περιφορέμενον (48. 3).

ποιεῦσι τὰ π.] The phrase perhaps implies censure: but see I. 39. 2, n.

§ 5. σοφόν] Stein quotes Hesiod (*Fr.* 222): ἀλκὴν μὲν γὰρ ἐδωκεν Ὀλύμπιος Ἀλακίδῃ, | νοῦν δ' Ἀμυθαονίδαϊς.

ἐωυτῷ] Emphatic. It was his own work, the result of an artificial system of his own invention.—and thus opposed e.g. to the ἐμφυτὸς μαντικὴ of Evenius (IX. 94. 7) or to the μαντιόση of Calchas, τὴν αὖ πόρε Φοῖβος Ἀπόλλων (Hom. *Il.* I. 72). See Grote, I. 328 (I. 535).

πολλὰ ἐσηγήσασθαι Ἕλλησι, καὶ τὰ περὶ τὸν Διόνυσον, ὀλίγα αὐτῶν παραλλάξαντα. οὐ γὰρ δὴ συμπεσεῖν γε φήσω 6
τά τε ἐν Αἰγύπτῳ ποιεύμενα τῷ θεῷ καὶ τὰ ἐν τοῖσι
Ἕλλησι· ὁμότροπα γὰρ ἂν ἦν τοῖσι Ἕλλησι, καὶ οὐ νεωστὶ
ἐσηγμένα. οὐ μὴν οὐδὲ φήσω ὅπως Αἰγύπτιοι παρ' Ἑλλήνων 7
ἔλαβον ἢ τοῦτο ἢ ἄλλο κού τι νόμειον. πυνθέσθαι δέ μοι
δοκεῖ μάλιστα Μελάμπους τὰ περὶ τὸν Διόνυσον παρὰ
Κάδμου τε τοῦ Τυρίου καὶ τῶν σὺν αὐτῷ ἐκ Φοινίκης ἀπι-
κομένων ἐς τὴν νῦν Βοιωτίην καλεομένην χώραν.

50 Σχεδὸν δὲ καὶ πάντα τὰ οὐνόματα τῶν θεῶν ἐξ Αἰγύπτου 1

[ἐσηγήσασθαι] Hdt.'s argument here is that there are only three possible ways of explaining the resemblance existing between the Greek and Egyptian worship of Dionysus (48. 2): (1) it may be merely an accidental coincidence; but this is not probable, ὁμότροπα γὰρ ἂν ἦν, κ.τ.λ., (2) the Egyptians may have borrowed from the Greeks; but this Hdt. cannot admit, οὐ μὴν οὐδὲ φήσω, κ.τ.λ., (3) it remains therefore that the Greeks borrowed from the Egyptians.

§ 6. συμπεσεῖν] 'Casu congruere,' Bähr. 'Seorsim apud utramque gentem, neutra alteram imitante, instituta esse.' Lob. Schw.'s interpretation, 'eodem tempore existitisse ortumque cepisse,' will hardly make sense, unless ὁμότροπα be read below (against the MSS.), and is rendered improbable by other passages in Hdt., e.g. συμπεσεῖν τοῖσι καὶ τότε τῶν λόγων πολλοῖσι θεοῖς ὕστερον γεγόμενον τούτων, VII. 151. 1.

ὁμότροπα κ.τ.λ.] The Greek worship of Dionysus (τὰ ἐν τοῖσι Ἕλλησι, sc. ἱερὰ, ποιεύμενα τῷ θεῷ) would in that case agree in character with the Greeks (τοῖσι τῶν Ἑλλ. τρόποις), i.e. would resemble the other branches of Greek worship.

νεωστὶ] It must have been of recent introduction acc. to Hdt., because Dionysus was νεώτατος τῶν θεῶν (145. 1).

§ 7. οὐ μὴν οὐδέ] 'Still less.'

Used in a negative climax: cf. 12. 2. Hdt. refuses to allow the possibility of the Egyptians having borrowed from the Greeks, on account of the great antiquity of Egyptian (as compared with Greek) chronology (chs. 142—146).

ἐκ Φοιν. ἀπικ. κ.τ.λ.] Cf. v. 57. 1. Grote, *H. G.* II. 48 (II. 357); Niebuhr, *Anc. Hist. (E. T.)* I. 80.

CH. 50. § 1. τὰ οὐνόματα] 'The proper names' (I. 139. 2). Not the actual words (43. 3, n.) used by the Greeks to denote their gods, but that which is more important than the mere sound of the words, viz. the definite ideas conveyed by individual titles. The following facts must be borne in mind here:—(1) Hdt. of course viewed 'the gods' as the same for all men all the world over. Thus *Zeus* and *Amun* were not to him two divinities originally distinct and afterwards identified for purposes of convenience, but they actually were one and the same person (e.g. he could not have regarded one Egyptian god as corresponding in particular attributes to several Greek gods). (2) Knowledge of a personal being implies the use of a special name by which to distinguish him. (Thus the Pelasgians in the case supposed below, 52. 1, could not have personified their gods.) Conversely the adoption of a proper name would imply the recognition of a definite person. Hence to say that the Greeks adopted the οὐνό-

ἐλήλυθε ἐς τὴν Ἑλλάδα. διότι μὲν γὰρ ἐκ τῶν βαρβάρων
 ἵκει, πυνθανόμενος οὕτω εὐρίσκω ἐόν· δόκέω δ' ὦν μάλιστα
 ἀπ' Αἰγύπτου ἀπῆλθαι. ὅτι γὰρ δὴ μὴ Ποσειδέωνος καὶ
 Διοσκούρων, ὡς καὶ πρότερόν μοι ταῦτα εἴρηται, καὶ Ἥρης
 καὶ Ἰστίης καὶ Θέμιος καὶ Χαρίτων καὶ Νηρηίδων, τῶν
 ἄλλων θεῶν Αἰγυπτίοις αἰεὶ κοτε τὰ οὐνόματά ἐστι ἐν τῇ
 χώρῃ. λέγω δὴ τὰ λέγουσι αὐτοὶ Αἰγύπτιοι. τῶν δὲ οὐ³
 φασὶ θεῶν γινώσκειν τὰ οὐνόματα, οὗτοι δέ μοι δοκέουσι ὑπὸ
 Πελασγῶν οὐνομασθῆναι, πλὴν Ποσειδέωνος. τοῦτον δὲ
 τὸν θεὸν παρὰ Λιβύων ἐπύθοντο. οὐδὰμοι γὰρ ἀπ' ἀρχῆς
 Ποσειδέωνος οὐνομα ἔκτηνται, εἰ μὴ Λίβυες καὶ τιμέωσι
 τὸν θεὸν τοῦτον αἰεὶ. νομίζουσι δ' ὦν Αἰγύπτιοι οὐδ' ἦρωσι
 51 οὐδέν. Ταῦτα μὲν νυν, καὶ ἄλλα πρὸς τούτοις τὰ ἐγὼ
 φράσω, Ἕλληνες ἀπ' Αἰγυπτίων νευομίκασι. τοῦ δὲ Ἑρμέως
 τὰ ἀγάλματα ὀρθὰ ἔχειν τὰ αἰδοῖα ποιεῦντες οὐκ ἀπ' Αἰγυπ-
 τίων μεμαθήκασι, ἀλλ' ἀπὸ Πελασγῶν πρῶτοι μὲν Ἑλλήνων
 ἀπάντων Ἀθηναῖοι παραλαβόντες, παρὰ δὲ τούτων ὅλλοι.
 Ἀθηναίοις γὰρ, ἤδη τηρικαῦτα ἐς Ἑλληνας τελέουσι, Πε-²

ματα of their gods from the Egyptians is equivalent to saying that they derived from the Egyptians their conception of the gods as individual persons with special attributes and functions. (3) Many of the οὐνόματα of the Greek and Egyptian gods are also ἐπωνύμιοι (see 4. 4; 52. 1, notes), i.e. have a meaning of their own. In these cases it is obvious that the adoption (or translation) of the title would necessarily imply the adoption of the ideas or attributes conveyed by the title. See however 53. 3. (4) Hdt. is here (§ 3) repeating the assertions of the Egyptian priests (cf. λέγον, 4. 4), who for the credit of their own country would try to make his identification of the Greek and Egyptian gods as easy as possible, by pressing all the resemblances, and concealing the points of difference.

δῖοις] This must = ὅτι, since it is clearly impossible to take it after πυνθανόμενος (which refers to the inquiries made at Dodona: 52. 1; 53.

5), in the sense of 'why,' as at 47. 3.

§ 2. πρότερον] Above, 43. 3.
 Ἥρης καὶ Ἰστίης] 'Yet in an inscription on the island of *Schéli* near *Phila*, the goddess of the cataract, *Satis*, is identified with *Hera*, and *Anukis* with *Hestia* (*Σάτει τῇ καὶ Ἥρᾳ, Ἀνούκει τῇ καὶ Ἑστίᾳ*). Br. (Stein).

αἰεὶ κοτε] i.e. from very early times. Cf. 43. 5; 145. 2.

§ 3. οὗτοι δὲ] I. 112. 3, note.
 ὑπὸ Πελασγῶν οὖν.] Yet the Pelasgians spoke a barbarian language (I. 57. 2). See below, 52. 2; 57. 2, note.

§ 4. οὐδ' ἦρωσι] Any more than the Dioscuri. For the construction, see I. 108. 6, note on παραχρήση. We find χρήται and νομίζει used by Thuc. in the same sentence with the same construction (I. 77. 8).

CH. 51. § 2. ἤδη τηρικαῦτα.] At the time when the new Pelasgi came.
 ἐς Ἑλληνας τελέ.] 'Being rated

λασγοὶ σύνοικοι ἐγένοντο ἐν τῇ χώρῃ, ὅθεν περ καὶ Ἕλλη-
νες ἤρξαντο νομισθῆναι. ὅστις δὲ τὰ Καβείρων ὄργια μεμύ- 3
νται, τὰ Σαμοθρήικες ἐπιτελέουσι παραλαβόντες παρὰ Πε-
λασγῶν, οὗτος ὦνῆρ οἶδε τὸ λέγω. τὴν γὰρ Σαμοθρήικην 4
οἶκεον πρότερον Πελασγοὶ οὗτοι, οἳ περ Ἀθηναίοισι σύνοικοι
ἐγένοντο, καὶ παρὰ τούτων Σαμοθρήικες τὰ ὄργια παραλαμ-
βάνουσι. ὁρᾷ ὦν ἔχειν τὰ αἰδοῖα τὰ γάλματα τοῦ Ἑρμέως, 5
Ἀθηναῖοι πρῶτοι Ἑλλήνων, μαθόντες παρὰ Πελασγῶν,
ἐποιήσαντο. οἱ δὲ Πελασγοὶ ἱρόν τινα λόγον περὶ αὐτοῦ 6
ἔλεξαν, τὰ ἐν τοῖσι ἐν Σαμοθρήικῃ μυστηρίοισι δεδῆλται.
52 Ἔθνον δὲ πάντα πρότερον οἱ Πελασγοὶ θεοῖσι ἐπευχόμενοι, 1
ὡς ἐγὼ ἐν Δωδώνῃ οἶδα ἀκούσας· ἐπωνυμίην δὲ οὐδ' οὐνομα 2
ἐποιεῦντο οὐδεὶ αὐτῶν· οὐ γὰρ ἀκηκόεσάν κω. θεοὺς δὲ 2
προσουνόμασάν σφας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ θέντες

as belonging to the Greeks.' Cf. *ἄμα τῇ μεταβολῇ τῇ ἐς Ἑλλήνας*, I. 57. 3. The phrase implies that the Athenians themselves were originally Pelasgi (cf. I. 56. 3; II. 56. 1; VIII. 44. 3), so that here we must distinguish between two senses of the word Pelasgi, as at I. 57. 2 (see note). The later Pelasgi mentioned here, οἱ σύνοικοι ἐγένοντο Ἀθηναίοισι (I. 57. 2), passed on to the Propontis (*id.*) and Lemnos (VI. 137).
[ὅθεν περ καὶ] 'Whence it was too that they (i.e. the older Pelasgi or Ἀθηναῖοι) came to be regarded as Greeks:' i.e. their hellenism was hastened owing to the contrast which was found to exist between them and the later Pelasgi.

§ 3. Καβείρων] These were certain mysterious and ancient deities worshipped originally in Samothrace and afterwards in Greece, of whom Hermes is supposed to have been one. See Lobeck, *Agf.* 1212 foll.: also the *Excursus* appended to Kenrick's *Egypt of Hdt.* Hdt.'s language here implies that he had himself been initiated.

§ 4. πρότερον] 'Before they came to Attica,' Abicht: but Hdt. can hardly mean that they came from Samothrace to Attica and then

went back to the Propontis (I. 57. 2). Stein takes it to mean 'before they were driven out (from Samothrace) by the Samians,' referring to Strabo, 457: Very possibly, however, πρότερον merely = 'long ago.' Cf. 23. 2, n.

§ 6. αὐτοῦ] Sc. τοῦ Ἑρμέως, Lobeck:—who quotes the ἱερὸς λόγος.

τὰ] The plur. used with reference to the contents of the λόγος.

CH. 52. § 1. πάντα] Every kind of offering; i.e. they did not restrict certain kinds of offerings to particular gods. Or perhaps the meaning is simply: 'in all their sacrifices.'

οἱ Πελ.] Here in its wider sense.

θεοῖσι] To gods generally, i.e. without any distinction between particular gods.

οὐδ' οὐνομα] Cf. I. 215. 3, n. The meaning is that they gave no titles (*ἐπωνυμίας*, cf. 4. 4, n.), nor even proper names to them. Instances of the latter would be Ζεὺς, Ἀθηναίη,—of the former Ζεὺς Καθάριος, or Κροτών, Ἀθηναίη Ἀσσησίη, or Τριτογένεια.

§ 2. ἐτι κόσμῳ θέντες] 'Because they kept arranged in order: all affairs and all allotments,' *θέντες* is probably to be joined with

τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. ἔπειτεν δὲ, χρόνον πολλοῦ διεξελθόντος, ἐπύθοντο ἐκ τῆς Αἰγύπτου ἀπικόμενα τὰ οὐνόματα τῶν θεῶν τῶν ἄλλων, Διονύσου δὲ ὕστερον πολλῶ ἐπύθοντο. καὶ μετὰ χρόνον ἐχρησθηρίαζοντο 3 περὶ τῶν οὐνομάτων ἐν Δωδώνῃ· τὸ γὰρ δὴ μαντήιον τοῦτο νενόμισται ἀρχαιότατον τῶν ἐν Ἑλληνσι χρησθηρίων εἶναι, καὶ ἦν τὸν χρόνον τοῦτον μῦνον. ἐπεὶ ὦν ἐχρησθηρίαζοντο 4 ἐν τῇ Δωδώνῃ οἱ Πελασγοί, εἰ ἀνέλωνται τὰ οὐνόματα τὰ ἀπὸ τῶν βαρβάρων ἤκοντα, ἀνείλε τὸ μαντήιον χρᾶσθαι. ἀπὸ μὲν δὴ τούτου τοῦ χρόνου ἔθουν, τοῖσι οὐνόμασι τῶν 5 θεῶν χρεώμενοι. παρὰ δὲ Πελασγῶν Ἑλληνες ἐξεδέξαντο 53 ὕστερον. Ἐνθεν δὲ ἐγένετο ἕκαστος τῶν θεῶν, εἴ τε δ' αἰεὶ 1

εἶχον, like δουλώσας ἔχεις, I. 27. 4, though the second aorist participle is not nearly so common in this idiom as the first. With νομὰς here, cf. θεῶν τὰ ἴσα νεμόντων, VI. 11. 4; Ζεὺς δ' αὐτὸς νέμει δῖον Ὀλύμπιος ἀνθρώποισιν (St.). Plato (*Crat.* 397) derives the word from another root ΘΕ. The earliest dwellers in Greece, he says, thought the sun, moon, and stars to be the only gods: ἀτε οὖν αὐτὰ δρώντες πάντα δει ὥντα δρόμῳ καὶ θέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ θεῖν θεοῦς αὐτοὺς ἐπονομάσαι. The words ἀπὸ τοῦ τοιοῦτου (instead of ἀπὸ τούτου) prob. imply that Hdt. does not profess to give this as the actual Pelasgian etymology (cf. I. 57. 1), but still the statement here is rather inconsistent with βάρβαρον γλῶσσαν λέντες (I. 57. 2). See below, 57. 2, note. On the supposition that the Pelasgi were of Indo-European origin, their word for 'god' would probably not have been far removed in form from θεός, which = Aeol. Sdeús (Zeús), Sanskr. *dyaus*, Lat. *deus*.

ἔπειτεν] A correction for ἐπέτε, which latter reading would involve taking Διονύσου δέ as the apodosis. See 32. 6, n. Acc. to Schw. the form ἔπειτεν is never found in our present MSS. of Hdt., but *Aelius Dionysius* (about 120 A.D.) *teste Eustathio ad Iliad.* p. 1158, 38,

Rom. ait: Ἀττικά μὲν τὸ Εἶτα καὶ Ἑτατα· τὰ δὲ Εἶτεν καὶ Ἑπειτεν Ἰακά· διὸ καὶ παρ' Ἡροδότῳ κέινται. Hence Schw. supposes the existence of an alternative form *ετατε* (cf. *ἔπισθεν, ἔπισθε* etc.), which was adopted by the copyists of our present MSS. *Lex. Herod.*

§ 3. ἐν Δωδώνῃ] The oracle of Zeus at D. was connected with the Pelasgi by Homer: Ζεὺ ἄνα, Δωδωνάϊε, Πελασγικέ, *Π.* XVI. 233.

τῶν ἐν Ἑλληνσι] = τῶν τῆς νῦν Ἑλλάδος; πρότερον δὲ Πελασγίης καλεμένης (56. 1). Bähr.

§ 4. ἀνέλωνται] Deliberative: cf. I. 53. 1.

ἀνέλωνται... ἀνείλε] Hdt. is fond of using cognate words in the same sentence in different senses: δέεσθαι—δέεσθαι, I. 8. 6; οὐνομα—οὐνομα, I. 71. 2; ἐπιλέξαμενος (having picked out)—ἐπελέξαντο (read), VIII. 22. 1; ἐξελεύτην Ἄνδρον—ἐξεῖλον ἀκροθιῖνα, VIII. 121. 1, 2.

ἀπὸ τῶν βαρβάρων] Here again Hdt. has forgotten that the Pelasgi were themselves βάρβαροι in speech.

CH. 53. § 1. ἔνθεν = ἐκ τίνων γονέων, as at I. 111. 7 (St.). The genealogies of the gods, their relative ages, and their forms, are questions which were never thought about before Homer's time.

εἴ τε δ' αἰεὶ] This question is answered at 145. 1.

ἦσαν πάντες, ὅκοιοί τε τινες τὰ εἶδεα, οὐκ ἠπιστέατο μέχρι οὐ πρώην τε καὶ χθές, ὥς εἰπεῖν λόγῳ. Ἡσίοδον γὰρ καὶ Ὀμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι, καὶ οὐ πλέοσι. οὗτοι δὲ εἰσι οἱ ποιήσαντες θεογονίην Ἕλλησι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, καὶ τιμὰς τε καὶ τέχνας διελόντες, καὶ εἶδεα αὐτῶν σημήναντες. οἱ δὲ πρότερον ποιηταὶ λεγόμενοι τούτων τῶν ἀνδρῶν γενέσθαι, ὕστερον, ἐμοὶ γε δοκέειν, ἐγένοντο τούτων. καὶ τὰ μὲν πρῶτα αἱ Δωδωνίδες ἱρεῖαι λέγουσι, τὰ δὲ ὕστερα, τὰ ἐς Ἡσίοδον τε καὶ Ὀμηρον ἔχοντα, ἐγὼ λέγω.

μέχρι οἷ] 1. 181. 3, n.
πρώην τε καὶ χθές] (Hom. χθιζέ τε καὶ πρώϊα, II. 11. 303), a rhetorical exaggeration for νεωστὶ (15. 4). There is an implied contrast between Greek and Egyptian chronology (43. 5; 142. 4; 145. 2).

§ 2. ἡλικίην τετρακοσ.] i.e. more than 400 years after the fall of Troy (145. 5; cf. Thuc. 1. 3. 3, Ὀμηρος πολλὰ ὕστερον τῶν Τρωϊκῶν γενόμενος), or between 850 and 800 B.C.: a date which Grote is inclined to accept with regard to the Homeric poems: see 1. 518 (II. 181): though all modern authority seems to be in favour of placing Hesiod considerably later. See Clinton, *F. H.* 1. 146 and 359.

καὶ οὐ πλέοσι implies that their date was generally placed earlier.

§ 3. οὗτοι δὲ εἰσι κ.τ.λ.] It would be more true to say that they systematized than that they 'created' the Greek theogony. But Hdt. clearly did not regard Greek mythology as a whole, as a mere 'human invention.' Homer and Hesiod here stand in the same relation towards the Greek gods generally as that in which Melampus stands to Dionysus (49. 2), i.e. they made the θεογονίην generally known (by systematizing the scattered legends), and so in a sense the θ. was their 'work.' Wess. thinks that ποιήσαντες = 'composed *in verse*' (116. 2, n.), but this would not be to the point here: though possibly in ποιήσαντες θεογονίην there may be a re-

ference to the title of Hesiod's work. Xenophanes (about 538 B.C.) couples Homer and Hesiod in the same way: πάντα θεοὶς ἀνέθηκαν Ὀμηρος θ' Ἡσίοδος τε | οἱ πλείοι ἐφθέγγαντο θεῶν ἀθεμίστια ἔργα. On the general attitude of Hdt. towards the Greek myths, see Grote, *H. G.* 1. 322 (1. 527) foll. Kenrick points out that if we consider the names of Homer and Hesiod as merely 'representing the epic and theogonic schools of poetry,' the influence ascribed to them here will appear less exaggerated.

τὰς ἐπωνυμίας] Opposed to their οὐνόματα, which were of barbarian origin (50. 1; cf. 4. 4; 52. 1, n.). Some ἐπωνύμια (e.g. Κροῦίδης) would express the genealogy of the gods (ἐνθεν ἐγένετο, above),—others (e.g. βοώπις, ἀργυρότοξος, ἀμφιγυήεις) their form (ὅκοιοί τινες τὰ εἶδεα), others (e.g. Ζεῖλιος, Ἀλαλκομενής) their τιμή, others (e.g. Παιήων, κλυτοτέχνης) their τέχνη.

§ 4. οἱ πρότερον] e.g. Linus, Musaeus, Orpheus, Eumolpus. Lobeck thinks that the passage does not necessarily imply that Homer and Hesiod were the first mythologists (see 23. 2, n.), but only that there was nothing extant in Hdt.'s time belonging to an earlier date (*Agf.* 347): i.e. he considers that Hdt. may mean that the *men* were earlier, but that the *works* attributed to them were later.

§ 5. τὰ μὲν πρῶτα, i.e. the contents of ch. 52.

- 54 Χρηστήριών δὲ περί, τοῦ τε ἐν Ἑλλησι καὶ τοῦ ἐν
 Λιβύῃ, τόνδε Αἰγύπτιοι λόγον λέγουσι. ἔφασαν οἱ ἱεεὶς
 τοῦ Θηβαίου Διὸς, δύο γυναῖκας ἱεῖας ἐκ Θηβέων ἐξαχθῆναι
 ὑπὸ Φοινίκων καὶ τὴν μὲν αὐτέων πυθέσθαι ἐς Λιβύην
 πρηθεῖσαν, τὴν δὲ ἐς τοὺς Ἕλληνας ταύτας δὲ τὰς γυναῖκας
 εἶναι τὰς ἰδρυσαμένας τὰ μαντήια πρώτας ἐν τοῖσι εἰρη-
 μένοισι ἔθνεσι. Εἰρομένου δέ μεν, ὁκόθεν οὕτω ἀτρεκέως
 ἐπιστάμενοι λέγουσι, ἔφασαν πρὸς ταῦτα, ζήτησιν μεγάλην
 ἀπὸ σφείων γενέσθαι τῶν γυναικῶν τουτέων καὶ ἀνευρεῖν
 μὲν σφεας οὐ δυνατοὶ γενέσθαι, πυθέσθαι δὲ ὕστερον ταῦτα
 55 περὶ αὐτέων τάπερ δὴ ἔλεγον. Ταῦτα μὲν νυν τῶν ἐν
 Θήβῃσι ἱεῶν ἤκουον τάδε δὲ Δωδωναίων φασὶ αἱ προ-
 μάντιες. Δύο πελειάδας μελαίνας ἐκ Θηβέων τῶν Αἰγυπτίων
 ἀναπταμένας, τὴν μὲν αὐτέων ἐς Λιβύην, τὴν δὲ παρὰ σφέας
 ἀπικέσθαι. ἰζομένην δέ μιν ἐπὶ φηγόν, αὐδάσασθαι φωνῇ
 ἀνθρωπητῇ, ὥς χρεὼν εἶη μαντήϊον αὐτόθι Διὸς γενέσθαι.
 καὶ αὐτοὺς ὑπολαβεῖν θεῖον εἶναι τὸ ἐπαγγελλλόμενον αὐτοῖσι,
 καὶ σφεας ἐκ τούτου ποιῆσαι. τὴν δὲ ἐς τοὺς Λίβυας οἰχο-

CH. 54. § 1. τοῦ τε ἐν Ἑλλ.] That at Dodona.

τοῦ ἐν Λιβ.] See I. 46. 2.

τόνδε λόγον] I. 9. 2.

§ 2. γυναῖκας ἱ.] To hold emblems before the statue of the deity was the office of those 'holy women' whose duties in the temple of the Theban Jupiter led to the strange mistake about the Pallacides of *Amun* (I. 182. 1). Its dignity and importance are sufficiently shewn by its having been filled by women of the first rank. Wilkinson. Cf. 35. 6, n.

ἐς Δ. πρηθεῖσαν] Not 'sold into' (i.e. sold to be taken into), but 'taken into L. and sold there,' like ἐπὶ φηγόν, 55. 2. For ἐς with τοὺς Ἑλλ. see I. 42. 1, n.

§ 3. ὁκόθεν κ.τ.λ.] The order is ὁκόθεν ἐπιστάμενοι οὕτω ἀτρ. λέγουσι.

ἀπὸ=ὐπό. I. 14. 9.

CH. 55. § 1. αἱ προμάντιες] In Homer's time the ὑποφῆται (cf.

ὁ προφῆτης of the oracle at Delphi, VIII. 36. 4) of this oracle were men, called *Σελλοί* (II. XVI. 234).

§ 2. ἐπὶ φηγόν] For the accus. cf. I. 14. 6. Homer calls the tree *δρὺς*, *Od.* XIV. 328 (the word *φηγός* being only used in the *Iliad*), but the two names prob. denote the same tree, so that *φηγός* does not correspond to *fagus*. Bähr.

χρεὼν εἶη] 'It was fated that:' I. 8. 3.

§ 3. σφεας] Krüg. thinks this suspicious after αὐτοῖς above, and suggests *σφέα*, i.e. τὰ ἐπαγγελλόμενα, like τὰ after λόγον, 51. 6. But *σφεας* prob. refers to the *προμάντιες* (who are speaking), and is thus opposed to αὐτοῖς (τοῖς Δωδωναίοις). Cf. the use of *σφεας*, I. 4. 4, where it refers to the nom. of λέγουσι. To ποιῆσαι supply μαντήια, on the analogy of ποιεῖν ἔπεα (IV. 14. 6); ὄνομα (III. 115. 3). 'And from that time they (i.e. the *προμάντιες* and their predecessors in the office)

μῆνην πελειάδα λέγουσι Ἀμμωνος χρηστήριον κελεύσαι
 τοὺς Λίβυας ποιεῖν. ἔστι δὲ καὶ τοῦτο Διός. Δωδωναίων 5
 δὲ αἱ ἱρεῖαι, τῶν τῇ πρεσβυτάτῃ οὖνομα ἦν Προμήθεια, τῇ
 δὲ μετὰ ταύτην Τιμαρέτῃ, τῇ δὲ νεωτάτῃ Νικάνδρῃ, ἔλεγον 6
 ταῦτα. συνωμολόγεον δὲ σφί· καὶ οἱ ἄλλοι Δωδωναῖοι οἱ
 56 περὶ τὸ ἶρόν. Ἐγὼ δ' ἔχω περὶ αὐτέων γνώμην τήνδε. εἰ
 ἀληθῶς οἱ Φοῖνικες ἐξήγαγον τὰς ἱρὰς γυναῖκας, καὶ τὴν μὲν
 αὐτέων ἐς Λιβύην, τὴν δὲ ἐς τὴν Ἑλλάδα ἀπέδοντο, δοκέει
 ἐμοὶ ἢ γυνὴ αὕτη τῆς νῦν Ἑλλάδος, πρότερον δὲ Πελασγίης
 καλευμένης τῆς αὐτῆς ταύτης, πρηθῆναι ἐς Θεσπρωτοὺς·
 ἔπειτα δουλεύουσα αὐτόθι ἰδρύσασθαι ὑπὸ φηγῷ πεφυκυῇ
 Διὸς ἶρόν, ὥσπερ ἦν οἶκος ἀμφιπολεύουσαν ἐν Θίβησι ἶρόν
 Διός, ἔνθα ἀπίκητο, ἐνθαῦτα μνήμην αὐτοῦ ἔχειν. ἐκ δὲ 1
 τούτου χρηστήριον κατηγήσατο, ἐπεὶ τε συνέλαβε τὴν Ἑλ-
 λάδα γλῶσσαν. φάναι δὲ οἱ ἀδελφεὴν ἐν Λιβύῃ πεπρησθαι 3
 57 ὑπὸ τῶν αὐτῶν Φοινίκων, ὑπ' ὧν καὶ αὕτη ἐπρήθη. Πελει-
 ᾶδες δέ μοι δοκεύουσι κληθῆναι πρὸς Δωδωναίων ἐπὶ τοῦδε αἱ
 γυναῖκες, διότι βάρβαροι ἦσαν· ἐδόκεον δὲ σφί ὁμοίως ὄρνεσι
 φθέγγεσθαι. μετὰ δὲ χρόνον τὴν πελειάδα ἀνθρωπινήν φωνὴν 2
 αὐδάσασθαι λέγουσι, ἐπεὶ τε συνετά σφί ἡῦδα ἡ γυνὴ· ἕως
 δὲ ἐβαρβάριζε, ὄρνιθος τρόπον ἐδόκεε σφί φθέγγεσθαι.

produced oracles.' Cf. τὰ ποιύ-
 μενα, 49. 6; πανηγύρεις ἐποιήθησαν,
 58. 2.

§ 4. καὶ τοῦτο Διός] This pas-
 sage illustrates the complete identi-
 fication in Hdt.'s mind of Zeus
 Olympius, Zeus Thebanus, and Zeus
 Ammon. See 50. 1, n.

§ 5. Προμήθεια] On the analogy
 of προθυμία, προμήθεια. Schw. The
 name is not ionicised. Cf. Ἠλιου-
 πολῖται, 3. 3.

CH. 56. § 1. περὶ αὐτέων] i.e.
 about the priestesses, αὐτέων being
 strictly the *feminine* form. But the
 MSS. are not always quite con-
 sistent in their use of αὐτέων and
 αὐτῶν, and possibly here the mean-
 ing may be simply 'on the matter.'
 See I. 9. 1, n.

γνώμην τήνδε] I. 120. 1, n.
 On Hdt.'s rationalistic account, see

Grote, I. 326 (I. 531).

τῆς νῦν Ἑλλάδος is the partitive
 gen. after Θεσπρωτοὺς (= Θεσπρω-
 τῆν). See note on ἔστι δέ, I. 84. 4.
 πεφυκυῇ] 'under a growing oak,'
 i.e. a real, natural tree, as opposed
 to the fabled oak, above. Bähr.
 Kenrick renders: 'under an oak of
 native growth.'

ἀμφιπολεύουσαν is imperf. part.

§ 3. ἐπρήθη] 'I seem to miss
 here a statement about the founda-
 tion of the Libyan oracle.' Krüger.
 But her mention of her sister is in
 any case necessary to explain how
 the Dodonaean acquired the legend
 about the two doves (55. 1).

CH. 57. § 2. ἐπεὶ τε] I. 14.
 8, n.

ἐβαρβάριζε] The use of this word
 almost necessarily implies that the
 inhabitants of Dodona—(who must

ἐπεὶ τέφ' τρὸς αὖν πελειάς γε ἀνθρωπητῇ φωνῇ φθέγγεται; 3
μέλαιναν δὲ λέγοντες εἶναι τὴν πελειάδα, σημαίνουνσι ὅτι
Αἰγυπτίη ἢ γυνὴ ἦν. Ἡ δὲ μαντήϊη, ἥ τε ἐν Θήβησι τῇσι 4
Αἰγυπτίησι καὶ ἐν Δωδώνῃ, παραπλήσιαί ἀλλήλησι τυγχά-
νουνσι εὐδοῖαι. Ἔστι δὲ καὶ τῶν ἱρῶν ἡ μαντικὴ ἀπ' Αἰγύπ-
του ἀπυγμένη.

- 58 Πανηγύρις δὲ ἄρα καὶ πομπὰς καὶ προσαγωγὰς πρῶτοι 1
ἀνθρώπων Αἰγύπτιοι εἰσι οἱ ποιησάμενοι, καὶ παρὰ τούτων
Ἕλληες μεμαθήκασιν. τεκμήριον δέ μοι τούτου τόδε· αἱ μὲν 2
γὰρ φαίνονται ἐκ πολλοῦ τευ χρόνου ποιούμεναι, αἱ δὲ Ἕλλη-
59 νικαὶ νεωστὶ ἐποιήθησαν. Πανηγυρίζουσι δὲ Αἰγύπτιοι οὐκ 1
ἅπαξ τοῦ ἐνιαυτοῦ, πανηγύρις δὲ συχνάς· μάλιστα μὲν καὶ 2
προθυμότατα ἐς Βούβαστιν πόλιν τῇ Ἀρτέμιδι, δεύτερα ἐς

at that time have been Pelasgi) spoke Greek. Above (56. 2) τὴν Ἑλλάδα γλώσσαν is actually used of their language, and the Greek word πελειάδες (57. 1) is said to have been the name given by the Dodonaeans. Cf. 52. 2, 4. Hdt. seems to have forgotten the statement which he made about the Pelasgi, I. 57. 2.

ὀρνίθος τρὸς αὖν] Aesch. Ag. 1050, ἀλλ' εἴπερ ἐστὶ μὴ, χελιδόνης δίκην, ἀνθρώπα φωνῇ βάρβαρον κεκτημένη.

§ 3. Αἰγυπτίη] The Egyptians were μελάγχροες, 104. 3.

§ 4. μαντήϊη] 83. 3, n. The manner of delivering the oracle is unknown.

τῶν ἱρῶν ἡ μαντ.] i.e. μαντικὴ ἐξ ἱρῶν, 'divination by victims.' Cf. ἱροῖσι χρηστηριάζεσθαι, VIII. 134. 2. The points observed were (1) the nature of the flame which consumed the sacrifice, (2) the manner in which the victim approached the altar, (3) the appearance of the entrails. This last mode of divination (ἱεροσκοπία proper) was clearly common in the time of Aeschylus (see *Prom.* 493), but is unknown to Homer and Hesiod.

CH. 58. § 1. ἄρα] 'Naturally.' Kr. ἄρα here simply introduces a

fresh consequence, without any notion of surprise. The fact stated here is viewed as the result of the statement at 50. 1 (cf. 51. 1).

προσαγωγὰς] These 'introductions' are frequently represented in the monuments. 'Sometimes a god, sometimes a priest appears conducting a king by the hand to the presence of the tutelary god of the temple. The processions (πομπαί) were also very numerous: spacious temples, lofty colonnades, and avenues of trees or mystic figures afforded an opportunity of making them most impressive to the spectator.' Kenrick, *Anc. Eg.* I. 457. The *panegyries* or 'solemn assemblies' are tacitly compared by Hdt. with the great Greek festivals (59. 1, n.).

CH. 59. § 1. οὐκ ἅπαξ] i.e. like the Greeks. Of the four great Greek festivals, the Olympia and Pythia were held each once every four years, the Isthmia and Nemea each twice in the same period, so that there were six festivals in the four years. St.

συχνάς] Prob. not all these festivals were national. Cf. 62. 3.

§ 2. προθυμότατα] 'With most devotion.'

Βούσινριν πόλιν τῇ Ἰσι· ἐν ταύτῃ γὰρ δὴ τῇ πόλει ἐστὶ μέγιστον Ἰσιος ἱρόν. Ἰδρυται δὲ ἡ πόλις αὐτῇ τῆς Αἰγύπτου 3 ἐν μέσῳ τῷ Δέλτα. Ἰσις δὲ ἐστὶ κατὰ τὴν Ἑλληνῶν γλῶσσαν Δημήτηρ. τρίτα δ' ἐς Σάϊν πόλιν τῇ Ἀθηναίῃ πανηγυρίζουσι, τέταρτα δὲ ἐς Ἡλιούπολιν τῷ Ἡλίῳ, πεμπτα δὲ ἐς Βουτοῦν πόλιν τῇ Λητοῖ, ἕκτα δὲ ἐς Πάπρημιν πόλιν 60 τῷ Ἀρεῖ. Ἐς μέν νυν Βούβαστιν πόλιν ἐπεὰν κομίζονται, 1 ποιεῦσι τοιάδε. πλέουσί τε γὰρ δὴ ἅμα ἄνδρες γυναιξί, καὶ 2 πολλόν τι πλῆθος ἐκατέρων ἐν ἐκάστη βάρῃ. αἱ μὲν τινες 3 τῶν γυναικῶν κρόταλα ἔχουσαι κροταλίζουσι, οἱ δὲ αὐλέουσι κατὰ πάντα τὸν πλόον· αἱ δὲ λοιπαὶ γυναικες καὶ ἄνδρες αἰδίδουσι καὶ τὰς χεῖρας κροτέουσι. ἐπεὰν δὲ πλέοντες κατὰ 4 τινα πόλιν ἄλλην γένωνται, ἐγχρίψαντες τὴν βάρην τῇ γῇ ποιεῦσι τοιάδε. αἱ μὲν τινες τῶν γυναικῶν ποιεῦσι τάπερ 5 εἶρηκα· αἱ δὲ τωθάζουσι βοῶσαι τὰς ἐν τῇ πόλει ταύτῃ γυναῖκας, αἱ δ' ὀρχέονται, αἱ δ' ἀνασύρονται ἀνιστάμεναι. ταῦτα παρὰ πᾶσαν πόλιν παραποταμίην ποιεῦσι. ἐπεὰν δὲ 6 ἀπίκωνται ἐς τὴν Βούβαστιν, ὀρτάζουσι, μεγάλας ἀναγόντες

§ 3. τῆς Αἰγύπτου] 1. 162. 3, n.

CH. 60. § 1. Βούβαστιν] 'In Egyptian, *Pe-bast*, i.e. town of (the goddess) Bast (or Pasht).' Br. (Stein). Cf. 137. 5, 6.

τοιάδε] Possibly explained by πλέουσι τε γὰρ κ.τ.λ. (compare the use of γὰρ, 58. 2): but more prob. the clause with γὰρ gives a reason for the clause which follows (γὰρ = 'inasmuch as:' 1. 8. 2, n.), and τοιάδε is explained by αἱ μὲν τινες κ.τ.λ. Cf. τοιάδε followed by αἱ μὲν τινες, below, §§ 4, 5.

§ 2. πλέουσί τε] For ἅμα τε ἀνδ. γυν. Cf. 1. 105. 5; 117. 3.

ἅμα] Here an adverb (as all prepositions seem originally to have been). So ἅμα δ' ἀμφίπολος κίεν αὐτῇ, Hom. *Il.* vi. 399, where αὐτῇ is the dative of reference. The gradual transition from the adverbial to the prepositional use (as illustrated here by ἅμα) shews how mis-

taken is the idea involved in the grammatical term *imesis* (cf. 1. 66. 1, n.), which by implication views the preposition as naturally and originally attached to the verb.

§ 3. κρόταλα] These have been variously explained as *cymbals* (or *castanets*), as *clappers* (cylindrical maces of wood or metal, which were beaten together), and as *rattles* (*σείστρα*, an instrument only used in sacred services). Specimens of all these have been found on the monuments or in the tombs. See Wilkinson's *Anc. Eg.* II. 318.

τὰς χεῖρας] Women are frequently depicted on the monuments as clapping their hands in time to music. The inscriptions describe this action as 'singing with the hand.' Br. (Stein). The Jews followed the same custom: *Ps.* 47. 1.

§ 4. κατὰ] 'Opposite:' 24. 3; 1. 76. 1, n.

θυσίας καὶ οἶνός ἀμπέλινος ἀναισιμουῦται πλέον ἐν τῇ ὁρτῇ
 ταύτῃ ἢ ἐν τῷ ἅπαντι ἐνιαυτῷ τῷ ἐπιλοίφῃ. συμφοιτέωσι γ
 δὲ, ὅ τι ἀνὴρ καὶ γυνή ἐστι, πλὴν παιδίων, καὶ ἐς ἐβδομή-
 κοντα μυριάδας, ὥς οἱ ἐπιχώριοι λέγουσι ταῦτα μὲν δὴ
 61 ταύτῃ ποιεῖται. Ἐν δὲ Βουσίρι πόλι ὡς ἀνάγουσι τῇ Ἴσι
 τὴν ὁρτὴν, εἴρηται πρότερόν μοι. τύπτονται μὲν γὰρ δὴ 2
 μετὰ τὴν θυσίην πάντες καὶ πᾶσαι, μυριάδες κάρτα πολλὰ
 ἀνθρώπων. τὸν δὲ τύπτονται, οὐ μοι ὅσιόν ἐστι λέγειν.
 ὅσοι δὲ Καρῶν εἰσὶ ἐν Αἰγύπτῳ οἰκέοντες, οὗτοι δὲ τοσούτῳ 3
 ἔτι πλέω ποιεῦσι τούτων, ὅσῳ καὶ τὰ μέτωπα κόπτονται
 μαχαίρησιν καὶ τούτῳ εἰσὶ δῆλοι ὅτι εἰσὶ ξεῖνοι καὶ οὐκ
 62 Αἰγύπτιοι. Ἐς Σάιν δὲ πόλιν ἔπεαν συλλεχθέωσι τῇσι 1
 θυσίῃσι, ἐν τινι νυκτὶ λύχνα καίουσι πάντες πολλὰ ὑπαιθρία
 περὶ τὰ δώματα κύκλω. τὰ δὲ λύχνα ἐστὶ ἐμβάφια ἐμπλεα
 ἀλός καὶ ἐλαίου, ἐπιπολῆς δὲ ἔπεστι αὐτὸ τὸ ἐλλύχνιον

§ 6. ἀμπέλινος] 'Grape-wine.' Cf. 37. 8, n.

§ 7. ὅ τι] Aesch. *Sept.* 197, ἀνὴρ, γυνή τε χῶ τι τῶν μεταίχμιον, 'man and woman and whatsoever is midway between (included in) these.' ἀνὴρ, γυνή, are collectives (I. 179. 3, n.). For the neuter, cf. I. 164. 4; I. 97. 1, n., and the phrase ὅτι μὴ, e.g. I. 18. 3, n. Somewhat similar is ποιήσας, ὅ τι πλέον ἦν αὐτῶν ἡ ἑλασσον, αὐτὸν δὲ δώκοντα ἀνδρας ἐνέει-
 ναι, VII. 184. 4.

CH. 61. § 1. Βουσίρι] 'Pe-
 osiri, i.e. town of Osiris (mod. *Abou-
 sir*). In all the districts where Osiris
 was worshipped, great importance
 was attached to Isis as the sister
 and wife of the murdered god.' Br.
 (Stein).

πρότερον] 40. 1.

§ 2. τὸν δὲ] Hdt. here, as at
 86. 2; 132. 3; 170. 1, refuses to
 mention the name of Osiris, whom
 the feast commemorated. 'On the
 17th day of that month (November)
 in which the sun (= Osiris: 47. 2, n.)
 traverses the constellation of Scor-
 pion, and the Nile (also Osiris: 42.
 6, n.) begins to fall, Osiris was re-
 presented as murdered by Typhon

(156. 6), and to signify the sorrow
 of Isis for her vanished lord, her
 image, a gilded cow (132. 3), was
 exhibited for four days draped in
 black garments. On the night of
 the 19th was kept the feast of the
 finding again of the god.' Stein.
 See Plutarch (*de Is.* 13, 39), who
 rationalizes the legend, Typhon
 being the drought, and the queen
 of Ethiopia (who helps Typhon) the
 south wind, &c.

§ 3. οὗτοι δὲ] I. 112. 3, n. Or
 we may suppose an ellipse of ὅσοι
 μὲν Αἰγύπτιοι εἰσι, οὗτοι μὲν ταῦτα
 ποιέουσι. See notes, I. 113. 2; 171.
 10.

CH. 62. § 1. Σάιν] Cf. 28. 1.
 Plato says, ἐστὶ τις κατ' Αἰγυπτον
 ... πόλις Σάιν... ὅς τῃς πόλεως θεὸς
 ἀρχηγός τις ἐστίν, Αἰγυπτιστὶ μὲν
 τοῦνομα Νήϊθ, Ἑλληνιστὶ δ' Ἀθρηά.
Tim. 21.

τῇσι θυσι.] 'At the sacrifices.'
 τὰ λύχνα] Kenrick quotes the
 Scholiast on Apoll. Rhod. III. 137:
 Ἰωνικῶς τὰ κύκλα ἀπὸ τοῦ κύκλου,
 ὡς λύχνα καὶ διφρα.

ἀλός καὶ ἐλαίου] Hdt. means the
 so-called Kiki-oil (94. 1), which was
 separated from the Kiki-juice by

καὶ τοῦτο καίεται παννύχιον, καὶ τῇ ὁρτῇ οὐνόμα κέεται 1
 Λυχνοκατή. οὐ δ' ἂν μὴ ἔλθωσι τῶν Αἰγυπτίων ἐς τὴν 3
 πανήγυριν ταύτην, φιλάσσοντες τὴν νύκτα τῆς θυσίης, καί-
 ουσι καὶ αὐτοὶ πάντες τὰ λύχνα· καὶ οὕτω οὐκ ἐν Σαῖ μούνη
 καίεται, ἀλλὰ καὶ ἀνὰ πᾶσαν Αἴγυπτον. ὅτε δὲ εἵνεκα φῶς 4
 ἐλαχε· καὶ τιμὴν ἣ νύξ αὕτη, ἐστὶ ἱρὸς περὶ αὐτοῦ λόγος
 63 λεγόμενος. Ἐς δὲ Ἡλίου πόλιν καὶ Βουτοῦν θυσίας μούνας, 1
 ἐπιτελέουσι φοιτέοντες. ἐν δὲ Παπρήμῃ θυσίας μὲν καὶ ἱρὰ,
 κατὰ περ καὶ τῇ ἄλλῃ, ποιεῦσι. εὐτ' ἂν δὲ γίνηται καταφερῆς 2
 ὁ ἥλιος, ὀλίγοι μὲν τινες τῶν ἱρέων περὶ τῷ γαλμα πεπο-
 νέεται, οἱ δὲ πολλοὶ αὐτῶν, ξύλων κορύνας ἔχοντες, ἐστᾶσι
 τοῦ ἱροῦ ἐν τῇ ἐσόδῳ· ἄλλοι δὲ εὐχολὰς ἐπιτελέοντες, πλεῖνες
 χιλίων ἀνδρῶν, ἕκαστοι ἔχοντες ξύλα καὶ οὗτοι, ἐπὶ τὰ
 ἕτερα ἀλέες ἐστᾶσι. τὸ δὲ ἄγαλμα, εὖν ἐν νηῷ μικρῷ ξυλίνῳ 3
 κατὰ κεχρυσωμένῳ, προεκκομίζουσι τῇ προτεραίῃ ἐς ἄλλο
 οἶκημα ἱρόν. οἱ μὲν δὴ ὀλίγοι οἱ περὶ τῷ γαλμα λελειμμένοι 4
 ἔλκουσι τετράκυκλον ἄμαξαν, ἄγουσαν τὸν νηόν τε καὶ τὸ ἐν
 τῷ νηῷ ἐνεὸν ἄγαλμα. οἱ δὲ οὐκ ἐῷσι, ἐν τοῖσι προπυλαί- 5

contact with salt: cf. Plin. *Hist. Nat.* xv. 25, 'in Aegypto, ubi abundat, sine igne et aqua sale aspersum exprimitur, cibus foedum (94. 3), lucernis utile.' Stein.

§ 2. Λυχνοκατή] 'Feast of lanterns.'

§ 3. καὶ αὐτοὶ] 'Even they also.' Hom. *Il.* vi. 450, ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω | οὐδ' αὐτῆς Ἑκάβης. There can be little doubt that the ἱρὸς λόγος refers to Osiris, and not to Neith, as is implied by the national character (ἀνὰ πᾶσαν Αἴγ.) of the festival.

§ 4. φῶς... καὶ τιμὴν] 'Light and honour.' Kenrick regards the phrase as a hendiadys,—'the distinction of an illumination.'

CH. 63. § 1. Ἡλίου πόλιν] 'A translation of the sacred name of the town (*Beth-shemesh*, i.e. house of the sun, *Jeremiah*, 43. 13) which was also called *Anu* (in the Bible *On*: *Genesis*, 41. 45). Br. (St.).

Βουτοῦν] So called after the god-

dess whom Hdt. identifies with Ἀητώ, prob. *Muth* or *Maut*, one of the appellations of Isis, as 'mother of the world.' Wilkinson. *Papremis* is mentioned by Hdt. alone, and it is uncertain which Egyptian deity he identified with Ἀρηί (Br.).

Θυσίας καὶ ἱρὰ] This does not mean anything more than *θυσίας* above, which latter is opposed by *μούνας* to the extra ceremony described §§ 2—6.

§ 2. ἕκαστοι] 'Each division of these too carrying clubs.' 123. 1, n.

ἐπὶ τὰ ἕτερα] 'On the other side.' Cf. *ἐς τόν*, I. 14. 6.

§ 4. ἄμαξαν] Wilkinson gives 'a representation of a car bearing a small shrine in a boat,' which was found depicted on the bandages of a mummy. See note, Rawlinson's Hdt. 'The reader will be reminded of the car of Juggernaut and the conduct of his frantic votaries.' Kenrick.

§ 5. οὐκ ἐῷσι] 'Try to stop

οἱσι ἔστεῳτες, ἐσιέναι· οἱ δὲ εὐχολιμαῖοι, τιμωρόντες τῷ
 θεῷ, παῖονσι αὐτοὺς ἀλεξομένους. ἐνθαῦτα μάχη ξύλοισι 6
 καρτερῇ γίνεται, κεφαλὰς τε συναράσσονται, καὶ ὡς ἐγὼ
 δοκέω, πολλοὶ καὶ ἀποθνήσκουσι ἐκ τῶν τρωμάτων οὐ μέντοι
 64 οἱ γε Αἰγύπτιοι ἔφασαν ἀποθνήσκειν οὐδένα. Τὴν δὲ πανή- 1
 γυριν ταύτην ἐκ τοῦδε νομίσαι φασὶ οἱ ἐπιχώριοι. οἰκέειν
 ἐν τῷ ἱρῷ τούτῳ τοῦ Ἄρεος τὴν μητέρα· καὶ τὸν Ἄρεα ἀπό-
 τροφον γενόμενον ἐλθεῖν ἐξανδρωμένον, ἐθέλοντα τῇ μητρὶ
 συμμῖξαι· καὶ τοὺς προπόλους τῆς μητρὸς, οἳα οὐκ ὀπωπίας
 αὐτὸν πρότερον, οὐ περιορᾶν παριέναι, ἀλλ' ἀπερύκειν· τὸν
 δ' ἐξ ἄλλης πόλιος ἀγαγόμενον ἀνθρώπους, τοὺς τε προ-
 πόλους τρηχέως περισπείν καὶ ἐσελθεῖν παρὰ τὴν μητέρα.
 ἀπὸ τούτου τῷ Ἀρεῖ ταύτην τὴν πληγὴν ἐν τῇ ὀρτῇ νενο- 2
 μικέναι φασί.

Καὶ τὸ μὴ μίσγεσθαι γυναιξὶ ἐν ἱροῖσι, μηδὲ ἀλούτους 3
 ἀπὸ γυναικῶν ἐς ἱρὰ ἐσιέναι, οὗτοί εἰσι οἱ πρῶτοι θρησκευ-
 σαντες. οἱ μὲν γὰρ ἄλλοι σχεδὸν πάντες ἀνθρώποι, πλην 4
 Αἰγυπτίων καὶ Ἑλλήνων, μίσγονται ἐν ἱροῖσι· καὶ ἀπὸ
 γυναικῶν ἀνιστάμενοι ἄλονται ἐσέρχονται ἐς ἱρὸν, νομίζοντες
 ἀνθρώπους εἶναι κατὰπερ τὰ ἄλλα κτήνεα. καὶ γὰρ τὰ ἄλλα 5
 κτήνεα ὁρᾶν καὶ ὀρνίθων γένεα ὀχενόμενα ἐν τε τοῖσι νηοῖσι
 τῶν θεῶν καὶ ἐν τοῖσι τεμένεσι. εἰ ὦν εἶναι τῷ θεῷ τοῦτο 6
 μὴ φίλον, οὐκ ἂν οὐδὲ τὰ κτήνεα ποιεέιν. οὗτοι μὲν νυν
 τοιαῦτα ἐπιλέγοντες ποιεύσι ἐμοί γε οὐκ ἄρεστά. Αἰγύπτιοι 7

them from entering.' See 30. 7, note.

[ἀλεξομένους] This is the reading of two MSS. (Bähr), and gives much more force than ἀλεξόμενοι, which Bähr retains. Cf. I. 211. 2.

§ 6. συναράσσονται] 'Heads are broken:' cf. *σὺν κεν ἀραξ' ἡμέων κεφαλὰς*, of a blow with a stone, Hom. *Od.* IX. 491. Lobeck compares the custom described at IV. 180. 3, and the observance of the Lupercalia at Rome (*Agl.* 681).

CH. 64. § 1. νομίσαι] For the accus. see I. 142. 3.

οικεῖν] 'Used to live.'

συμμῖξαι] 'To visit.' So the

word is used of a conversation between Themistocles and Aristides, VIII. 79. 2. Cf. *συμμίσγων*, I. 123. 3.

§ 2. πληγὴν] Collective: = 'fray.'

§ 4. τὰ ἄλλα κτ.] This does not imply that men are included under the class κτήνεα. See note, I. 193. 4.

§ 5. ὁρᾶν] Supply νομίζουσι or ἐπιλέγουσι.

§ 6. εἰ ὦν εἶναι] I. 24. 11, η. The argument is that the instincts of the lower animals are necessarily in conformity with the will of the deity. For τῷ θεῷ, see I. 210. 1, η.

δὲ θρησκευούσι περισσῶς τὰ τε ἄλλα περὶ τὰ ἱρὰ, καὶ δὴ καὶ τάδε.

- 65 Ἐοῦσα δὲ Αἴγυπτος ὅμouρος τῇ Λιβύῃ, οὐ μάλα θηριώδης ἔστι. τὰ δὲ ἔοντα σφι ἅπαντα ἱρὰ νενόμισται· καὶ τὰ μὲν σύντροφά αὐτοῖσι τοῖσι ἀνθρώποισι, τὰ δὲ οὐ. τῶν δὲ εἵνεκεν ἀνείται τὰ ἱρὰ εἰ λέγοιμι, καταβαίην ἂν τῷ λόγῳ ἐς τὰ θεῖα πρήγματα, τὰ ἐγὼ φεύγω μάλιστα ἀπηγγέσθαι. τὰ δὲ καὶ εἴρηκα αὐτῶν ἐπιψαύσας, ἀναγκαίῃ καταλαμβανόμενος εἶπον. Νόμος δὲ ἔστι περὶ τῶν θηρίων ὧδε ἔχων. μελεδωνοὶ ἀποδεδέχεται τῆς τροφῆς χωρὶς ἐκάστων, καὶ ἔρσενες καὶ θήλειαι τῶν Αἰγυπτίων, τῶν παῖς παρὰ πατρός ἐκδέκεται τὴν τιμὴν. οἱ δὲ ἐν τῇσι πόλεσι ἕκαστοι εὐχὰς τάσδε σφι

§ 7. **τάδε**] The reference is probably to what follows, so that τὰ ἱρὰ can hardly here = 'temples' (notwithstanding ἱροῖσι above), but must have a more general meaning: 'holy things.'

CH. 65. § 1. **εοῦσα**] 'Although it borders on Libya.' See 32. 5; IV. 191. 3.

οὐ μάλα] 'Non admodum.' 37. 9, n.

§ 2. **τὰ δὲ ἔοντα**] Supply θηρία from θηριώδης. So IV. 194. 2, **πιθηκοφαγεῖν**: οἱ δὲ σφι ἀφθονοὶ γίγνονται (sc. πίθηκοι). Compare also 46. 2.

ἅπαντα] 'All animals were not regarded as holy through the whole of Egypt: only certain animals in certain districts and towns.' Br. (Stein). Hdt. is exaggerating, as at 36. 4. On the animal worship of the Egyptians, see Kenrick, *Anc. Egypt*, ch. xxxiii.

§ 3. **τὰ ἱρὰ**] The holy animals, mentioned above. There is no authority for omitting τὰ so as to make ἱρὰ predicate, like ὁ χώρος ἀνείται ἱερὸς εἶναι, Xen. *Socrat. Epist.* XIX. The notion underlying ἀνείται is that the service of God should be perfect freedom from ordinary cares and employments.

καταβαίην] 'I should fall into discourse of matters appertaining to

God.' **κατα-** (not used like *decurrere* ad of what is unpleasant: I. 90. 5, n.) implies that θεῖα πρήγματα are at the bottom of all these outward observances. 'The inscriptions speak more plainly than Hdt. The holy animals always have the epithet:—'The deity that lives again,' which is followed by the name of the deity signified. Their idea was that the invisible deity passed from one animal into another, and revealed himself, as it were, to men, while concealed in the bodies of animals.' Br. (Stein).

§ 4. **χωρὶς**] Adverbial: 'of each apart.'

παῖς παρὰ π.] A regular formula (cf. I. 7. 5), and so not altered on account of θήλειαι. Ab.

§ 5. **εὐχὰς**] Diodorus who says the same thing adds the words, ὑπὲρ τῶν παίδων τῶν ἐκ τῆς (? του, τινος, Kr.) νόσου σωθέντων (I. 83). Wess. This explains τῶν παιδίων below: possibly something has dropped out of the text.

σφι] 'Pay their vows to them (the animals) in the following way: when they make a vow' etc. We should rather have expected εὐχάμενοι, but the present seems to refer to the constant occurrence of the practice: = 'from time to time' (41. 9, n.).

ἀποτελέουσι· εὐχόμενοι τῷ θεῷ, τοῦ ἂν ἡ τὸ θηρίον, ξυ-
 ροῦντες τῶν παιδίων ἢ πᾶσαν τὴν κεφαλὴν ἢ τὸ ἥμισυ ἢ τὰ
 τρίτον μέρος τῆς κεφαλῆς, ἰστᾶσι σταθμῷ πρὸς ἀργύριον τὰς
 τρίχας· τὸ δ' ἂν ἐλκύσῃ, τοῦτο τῇ μελεδωνῷ τῶν θηρίων
 διδοί. ἢ δ' ἀντ' αὐτοῦ τάμνουσα ἰχθύς παρέχει βορὴν τοῖσι 6
 θηρίοις. τροφή μὲν δὴ αὐτοῖσι τοιαύτη ἀποδέδεται. Τὸ 7
 δ' ἂν τις τῶν θηρίων τούτων ἀποκτείνῃ, ἣν μὲν ἑκὼν, θάνατος.
 ἢ ζημίῃ· ἣν δὲ ἀέκων, ἀποτίνει ζημίην τὴν ἂν οἱ ἱρέες
 τᾶζωνται. ὅς δ' ἂν ἴβιν ἢ ἱρηκα ἀποκτείνῃ, ἣν τε ἑκὼν ἣν τε
 66 ἀέκων, τεθνάναι ἀνάγκη. Πολλῶν δὲ ἐόντων ὁμοτρόφων 1
 τοῖσι ἀνθρώποισι θηρίων, πολλῷ ἂν ἔτι πλέω ἐγίνετο, εἰ μὴ
 κατελάμβανε τοὺς αἰελοῦρους τοιάδε. Ἐπεὰν τέκωσι αἱ 2
 θήλειαι, οὐκέτι φοιτεύουσι παρὰ τοὺς ἔρσενας· οἱ δὲ, διζήμενοι
 μίσγεσθαι αὐαῇσι, οὐκ ἔχουσι. πρὸς ὧν ταῦτα σοφίζονται
 τὰδε· ἀρπάζοντες ἀπὸ τῶν θηλέων καὶ ὑπαιρεόμενοι τὰ τέκνα
 κτείνουσι. κτείναντες μέντοι οὐ πατέονται. αἱ δὲ, στερι- 3
 σκόμεναι τῶν τέκνων, ἄλλων δὲ ἐπιθυμέουσαι, οὕτω δὴ ἀπι-
 κνέονται παρὰ τοὺς ἔρσενας· φιλότεκνον δὲ τὸ θηρίον. πυρ- 4
 καῖης δὲ γενομένης θεία πρήγματα καταλαμβάνει τοὺς αἰε-

[ξυροῦντες] 'It was customary to shave the heads even of young children, leaving only certain locks, and the hair to which Hdt. refers was probably the long pendent locks represented in the Theban sculptures.' Wilkinson, *Anc. Eg.* III. 360.

[τῇ μελεδωνῷ] The feminine probably because Hdt. is thinking of some particular case which he had seen. Hence also the singular διδοί, sc. ὁ εὐχολιμαῖος (I. 132. 2, n.).

[§ 6. ἀντ' αὐτοῦ] 'Cutting up fish of equivalent value.' Kenrick. Literally ἀντί=over against: hence it comes to mean 'set (weighed) against,' 'compared with,' and so 'as good as,' 'equal to,' as in ἀντί κασιγνήτου ξεινός θ' ἰκέτης τε τέτυκται, Hom. *Od.* VIII. 546.

[§ 7. τὸ δ' ἂν τις] The sentence continues, as if ἐάν τις τι had been written, there being no antecedent to the relative τό. This is like the

construction at I. 136. 1, where δὲ ἂν=ἐάν τις. The ibis (ch. 76) was sacred to Ἑρμῇ (67. 3).

CH. 66. § 3. οὐ πατέονται] This fact must be mentioned by Hdt. in order to contradict some statement current in his time.

[§ 4. θεία πρήγματα] Bähr understands by θεία simply 'strange, wondrous.' This view might be defended by Homer's use of θεός, e.g. θεῖον ποτόν (*Od.* IX. 205), which cannot literally='drink for the gods,' since it refers to wine, not nectar. But in passages like I. 122. 3; 174. 5; VI. 69. 5; VII. 137. 2, there is clearly always an implied reference to θεός, nor is it likely that Hdt. would use such a term vaguely. Prob. here the notion is one of *divine possession*. So the convulsions of epilepsy caused it to get the name of ἰσθ' νοῦσος (III. 33. 2). Translate: 'something divine possesses the

- λούρους. οἱ μὲν γὰρ Αἰγύπτιοι διαστάντες φυλακὰς ἔχουσι, 5
 τῶν αἰελούρων, ἀμελήσαντες σβεννύναι τὸ καίόμενον· οἱ δὲ
 αἰέλουροι, διαδύνοντες καὶ ὑπερβρώσκοντες τοὺς ἀνθρώπους,
 ἐσάλλονται ἐς τὸ πῦρ. ταῦτα δὲ γινόμενα, πένθεα μεγάλα, 6
 τοὺς Αἰγυπτίους καταλαμβάνει, ἐν ὁτέοισι δ' ἂν οἰκίοισι 7
 αἰέλουρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες πάντες
 ξυρέονται τὰς ὀφρύας μούνας· παρ' ὁτέοισι δ' ἂν κύων, πᾶν
 67 τὸ σῶμα καὶ τὴν κεφαλὴν. Ἀπάγονται δὲ οἱ αἰέλουροι 1.
 ἀποθανόντες ἐς ἱρὰς στέγας, ἔνθα θάπτονται ταριχευθέντες
 ἐν Βουβάστι πόλι. τὰς δὲ κύνας ἐν τῇ ἐσωτῶν ἑκαστοὶ πόλι 2
 θάπτουσι ἐν ἱρῇσι θήκησι. ὥς δὲ αὐτῶς τῇσι κυσὶ οἱ ἰχνευταί, 3
 θάπτονται. τὰς δὲ μυγαλέας καὶ τοὺς ἱρηκας ἀπάγουσι ἐς
 Βουτὸν πόλιν· τὰς δὲ ἱβίς ἐς Ἑρμέω πόλιν. τὰς δὲ ἄρκτους, 4
 εἰούσας σπανίας, καὶ τοὺς λύκους, οὐ πολλῶ τέφ' ἔοντας ἄλω-
 πέκων μέζοντας, αὐτοῦ θάπτουσι, τῇ ἂν εὐρεθέωσι κείμενοι.
 68 Τῶν δὲ κροκοδείλων φύσις ἐστὶ τοιγδε. τοὺς χειμε-

cats.' For the pleonastic use of *πρήγματα*, cf. *ἡν μέγιστον πρήγμα* Δημοκρίδης *παρὰ βασιλεῖ*, III. 132. 2.

§ 5. *διαστάντες*] 'Per intervalla dispositi.' Bähr.

ἑσάλλ. ἐς τὸ πῦρ] 'The cat is a timid animal; the fire frightens it; the precautions taken to save it terrify it still more, and it becomes wild.' Larch.

§ 6. *ταῦτα δὲ γιν.*] Nom. pen-dens. Cf. I. 134. 1.

§ 7. *ἀπὸ τοῦ αὐτομ.*] 'A natural death.' As used by Hdt. the word generally expresses the operations of nature, when left to herself, i.e. when not directly interfered with by man. Cf. 14. 3; 94. 2; VIII. 138. 4. But the phrase *ὅπλα αὐτόματα φανήναι* (referring to supernatural agency) *ἔξω τοῦ νηοῦ* (VIII. 37. 3) is like Homer's *αὐτόματοι τρίποδες*, II. XVIII. 376.

CH. 67. § 1. *ἐν Βουβάστι*] 'Numerous embalmed cats however are found in tombs at Thebes and other places.' Wilkinson, *Anc. Eg.* v. 162—7.

§ 3. *ὥς δὲ αὐτῶς*] The usual

accentuation has been retained in the text, but there can be little doubt that here and elsewhere *ὥς αὐτῶς* should be read. As *αὐτός* requires the article in the sense of 'the same,' so the adverb *αὐτῶς* requires the addition of *ὥς*, 'which from the original identity of demonstrative, relative, and article, may be regarded as belonging to all these.' Kenr. See Buttm. *Lexil.* 30. 7.

ἰχνευταί] 'The ichneumon is easily tamed, and is sometimes seen in the houses of Cairo, where it performs all the duties of a cat.' Wilk. *Anc. Eg.* III. 31. Both hawk and ibis mummies have been found in various places. *Ib.* v. 210, 223.

§ 4. *σπανίας*] Wilkinson says that bears are unknown in Egypt, and that though they occur twice in the Theban paintings, they are not among the animals of the country, having been brought by foreigners. *Anc. Eg.* III. 26. The small-sized wolves mentioned here have been supposed to be jackals.

CH. 68. § 1. *κροκοδείλων*] Müller thinks that this description

ριωτάτους μῆνας τέσσερας ἐσθίει οὐδέν. ἐὼν δὲ τετράπουν, ¹ χερσαῖον καὶ λιμναῖον ἐστί· τίκτει μὲν γὰρ φῶς ἐν γῇ καὶ ἐκλέπει, καὶ τὸ πολλὸν τῆς ἡμέρης διατρίβει ἐν τῷ ξηρῷ, τὴν δὲ νύκτα πᾶσαν ἐν τῷ ποταμῷ· θερμότερον γὰρ δὴ ἐστί τὸ ὕδωρ τῆς τε αἰθρίης καὶ τῆς δρόσου. πάντων δὲ τῶν ³ ἡμεῖς ἴδμεν θνητῶν τοῦτο ἐξ ἐλαχίστου μέγιστον γίνεται. τὰ μὲν γὰρ φῶς χηνέων οὐ πολλῷ μέζονα τίκτει· καὶ ὁ νεοσσὸς κατὰ λόγον τοῦ φῶς γίνεται, αὐξανόμενος δὲ γίνεται καὶ ἐς ἑπτακαίδεκα πῆχας, καὶ μέζων ἔτι. ἔχει δὲ ὀφθαλμοὺς μὲν ⁴ ὄψις, ὀδόντας δὲ μεγάλους καὶ χαυλιόδοντας, κατὰ λόγον τοῦ σώματος. γλῶσσαν δὲ μούνον θηρίων οὐκ ἔφυσε, οὐδὲ τὴν κάτω κινεῖ γνάθον, ἀλλὰ καὶ τοῦτο μούνον θηρίων τὴν ἄνω ⁵ γνάθον προσάγει τῇ κάτω. ἔχει δὲ καὶ ὄνυχας καρτεροὺς καὶ δέρμα λεπιδωτὸν ἄρρηκτον ἐπὶ τοῦ νώτου. τυφλὸν δὲ ἐν ⁶

of the crocodile is prob. derived from Hecataeus, 'quia breves illae enuntiationes, quibus ejus natura depingitur, epitomatores arguere possunt.' *Hec. Fr.* 294. See note, 70. 1.

τέσσερας] i.e. τέσσερας ἐόντας. 'The most stormy four' = 'the four most stormy.' Compare the collocation at 1. 98. 9.

With ἐσθίει we have the common change to the singular: cf. 65. 5.

§ 2. αἰθρίης] Hdt. uses this term because a clear sky is colder than a cloudy one. Cf. Aesch. *Ag.* 335, τῶν ὑπαιθρίων πάγων | δρόσων τ' ἀπαλλαγέντες, Aristot. *Probl.* 25. 18, Διὰ τί τῆς αἰθρίας μᾶλλον ψύχος γίνεται ἢ ἐπινεφέλων ὄντων.

§ 3. τὰ μὲν γὰρ φῶς κ.τ.λ.] Aristot. copies this statement: τὸ μὲν γὰρ φῶς οὐ μείζον ἐστί χηνέου, καὶ ὁ νεοσσὸς τοῦτον κατὰ λόγον, αὐξανόμενος δὲ γίνεται καὶ ἑπτακαίδεκα πῆχων. *Hist. An.* v. 33. 5. Acc. to Buckland, *Bridg. Tr.* 1. 253 (quoted by Kenrick), 'crocodiles increase to 400 times their original bulk.'

§ 4. χαυλιόδοντας] The two end teeth of the lower jaw are tusk-like, but the statements about its tongue and its jaw seem to be a mis-

take, as is also the account given §§ 6, 7, 8.

ἔφυσε] The organism is represented as producing its members out of itself, and (acc. to Stein) as doing so at the first moment of its existence: 'did not, when first born.' It is simpler however to explain the aorist as used according to the common idiom of what is wont to happen (like οὐκ ἔπνευσα, 20. 3): 'does not grow a tongue.'

§ 5. ἀλλὰ καὶ τοῦτο] τοῦτο is added for the sake of emphasis (like τοῦτο μὲν...τοῦτο δέ) to strengthen the reference to the preceding μούνον. 'Nay, here again, it is the only beast which.' Cf. δεύτερος οὐτος, 1. 25. 2; ὁ δὲ Πέρσης, 1. 107. 4; τὸ δέ, 1. 124. 3. 'The story is owing to its throwing up its head when it seizes its prey, while it really moves its lower jaw downwards.' Wilkinson.

δέρμα λεπ.] The Leviathan described by Job (41. 15) is prob. the crocodile.

§ 6. τυφλὸν] Aristotle, who copies word for word some parts of Hdt.'s description, says (*Hist. An.* 11. 10. 4) βλέπουσιν ἐν τῷ ἴδατι φαύλως. But even this is doubtful.

ἔδατι, ἐν δὲ τῇ αἰθρίῃ ὀξυδερκέστατον. ἅτε δὴ ὦν ἐν ὕδατι δίαιταν ποιεύμενον, τὸ στόμα ἔνδοθεν φορέει πᾶν μεστὸν βδελλέων. τὰ μὲν δὴ ἄλλα ὄρνεα καὶ θηρία φεύγει μιν, ὃ 7 δὲ τροχίλος εἰρηναῖον οἷ ἔστι, ἅτε ὠφελεομένῳ πρὸς αὐτοῦ. ἔπειαν γὰρ ἐς τὴν γῆν ἐκβῆ ἑκ τοῦ ὕδατος ὁ κροκόδειλος, καὶ 8 ἔπειτα χάνη (ἔωθε γὰρ τοῦτο ὡς ἐπίπαν ποιεῖεν πρὸς τὸν ζέφυρον), ἐνθαῦτα ὁ τροχίλος ἐσδύνων ἐς τὸ στόμα αὐτοῦ καταπίνει τὰς βδέλλας· ὁ δὲ ὠφελούμενος ἡδεται καὶ οὐδὲν 69 σίνεται τὸν τροχίλον. Τοῖσι μὲν δὴ τῶν Αἰγυπτίων ἱροὶ εἰσι οἱ κροκόδειλοι, τοῖσι δ' οὐ, ἀλλ' ἅτε πολεμίους περιέ- πουσιν. οἱ δὲ περὶ τε Θήβας καὶ τὴν Μοίριος λίμνην οἰκέ- οντες καὶ κάρτα ἡγῆνται αὐτοὺς εἶναι ἱρούς. ἐκ πάντων δὲ 1 ἓνα ἑκάτεροι τρέφουσι κροκόδειλον, δεδιδαγμένον εἶναι χειρο- ἡθεα, ἀρτήματά τε λίθινα χυτὰ καὶ χρύσεια ἐς τὰ ὦτα ἐνθέντες, καὶ ἀμφιδέας περὶ τοὺς προσθίους πόδας, καὶ σιτία

[βδελλέων] Leeches are not commonly found in the Nile. Bähr to save Hdt. understands 'muscarum genus (gnats?), quibus insidians trochilus in crocodili fauces permeat, qui fauces clausurus corpore ante moto hoc trochilo indicat.' 'The τροχίλος is probably the small *running* bird called *Siksak* by the Arabs, which is often to be seen on the same bank as the crocodile, and as it loudly chirps on the approach of man may be said to warn the crocodile of any approaching danger.' Wheeler.

§ 8. ὡς ἐπίπαν] 'Almost universally.' In phrases of this kind (ὡς ἐπὶ τὸ πολὺ, ὡς ἐπὶ πλείστον) which are virtually quantitative, ὡς has the same meaning as that which it bears when joined to a numeral (e.g. ὡς πέντε μάλιστα, 'about five or so,' VII. 30. 1), i.e. it marks that the word to which it is joined is not necessarily and strictly accurate.

πρὸς τὸν [.] It faces the west wind (which blows during the summer heats) for the sake of coolness.

CH. 69. § 1. ἅτε πολεμίους π.] This may have been the cause of the hostility between Tentyra and Om-

bi. Juv. *Sat.* 15. 35, 'Summus utrinque Inde furor vulgo, quod numina vicinorum Odit uterque locus.' The Tentyrites were famous for their skill in the destruction of the crocodile (Plin. *Nat. Hist.* VIII. 38; Sen. *Nat. Quaest.* IV. 2. 14), while the Ombites placed it on their coins. See Smith's *Dict. Geogr.*, *Ombi*, *Tentyra*. 'The crocodile might naturally be regarded as the symbol of the Nile which it inhabits, or, from its voracious habits and hostility to man, might on the other hand symbolize Typhon, the principle of evil.' Kenrick, *Anc. Eg.* II. 19.

Μοίριος λίμνη] On which was situated Crocodilopolis (afterwards *Arsinoe*); cf. 148. 1, 5.

καὶ κάρτα] I. 117. 1, n.

§ 2. ἐκ πάντων ἓνα] Cf. 46. 4. χυτὰ] 'Molten' or 'cast.' Cf. I. 51. 6. Prob. these ornaments were of glass or transparent porcelain. See Wilkinson, III. 99 foli.

ἐς τὰ ὦτα] The crocodile has no external ears, the openings having the appearance of eyelids. These were perforated, as the crocodile mummies shew, and the pendants attached to them. Kenr.

ἀποτακτὰ δίδοντες καὶ ἱρήϊα, καὶ περιέποντες ὡς κάλλιστα
ζώντας, ἀποθανόντας δὲ ταριχεύοντες θάπτουσι ἐν ἱρήσι
θήκησι. οἱ δὲ περὶ Ἐλεφαντίνην πόλιν οἰκέοντες καὶ ἐσθί- 3
ουσι αὐτοὺς, οὐκ ἡγεύμενοι ἱρὸν εἶναι. Καλέονται δὲ οὐ 4
κροκόδειλοι, ἀλλὰ χάμψαι. κροκοδείλους δὲ Ἴωνες ἀνό-
μασαν, εἰκάζοντες αὐτῶν τὰ εἶδεα τοῖσι παρὰ σφίσι γνω-
70 μένοισι κροκοδείλοισι τοῖσι ἐν τῇσι αἵμασιτῇσι. Ἀγραι δέ 1
σφρων πολλὰ κατεστέασι καὶ παντοῖαι· ἥ δ' ὦν ἐμοί γε
δοκεῖ ἀξιοτάτη ἀπηγήσιος εἶναι, ταύτην γράφω. ἐπεὰν
νῶτον υἱὸς δελεάσῃ περὶ ἄγκιστρον, μετῖε ἐς μέσον τὸν
ποταμόν· αὐτὸς δὲ ἐπὶ τοῦ χεῖλεος τοῦ ποταμοῦ ἔχων δέλ-
φακα ζῶν, ταύτην τύπτει. ἐπακούσας δὲ τῆς φωνῆς ὁ 2
κροκόδειλος ἵεται κατὰ τὴν φωνήν, ἐντυχὼν δὲ τῷ νώτῳ
καταπίνει, οἱ δὲ ἔλκουσι. ἐπεὰν δὲ ἐξελकुσθῇ ἐς γῆν, πρῶτον 3
ἀπάντων ὁ θηρευτὴς πηλῷ κατ' ὦν ἔπλασε αὐτοῦ τοῖς
ὀφθαλμοῖς· τοῦτο δὲ ποιήσας κάρτα εὐπετέως τὰ λοιπὰ
71 χειροῦται, μὴ ποιήσας δὲ τοῦτο, σὺν πόνῳ. Οἱ δὲ ἵπποι οἱ 1
ποτάμιοι νομῷ μὲν τῷ Παπρημέτῃ ἱροὶ εἰσι, τοῖσι δὲ ἄλλοισι
Αἰγυπτίοισι οὐκ ἱροί. φύσιν δὲ παρέχονται ἰδῆς τοιγύνη· 2
τετράπουν ἐστὶ, δίχληλον, ὕπλαι βοῶς, σιμὸν, λοφιὴν ἔχον

§ 4. χάμψαι] 'The Egyptian word *em-sah*, with an aspirate prefixed. (Acc. to Kenrick the Coptic [143. 5. n.] form is *amsah*). The Arabic name now is *timsah*, the initial letter representing the fem. art. *Em-sah* means 'that which (comes forth) out of its egg' (cf. 68. 3).' Brugsch.

Ἴωνες] The first settlers in Egypt were Iouians (154. 1). κροκόδειλος seems to have been an Ionic name for *σαῦρα*, and as such is used by Hdt. IV. 192. 2. Our word alligator comes from the Portuguese *el legato*, 'the (great) lizard.' So the Romans, when they first saw an elephant in the armies of Pyrrhus, called it '*Bos* Lucas.'

CH. 70. § 1. Ἀγραι] I. 74. 6, n. Acc. to Porphyrio (Müll. *Hec. Fr.* 292) the following account (as well as the description of the hippo-

potamus and phoenix: chs. 71, 73) is taken *verbatim* (κατὰ λέξιν) from Hecataeus, with one or two alterations.

δελεάσῃ] I. 132. 2, n.

ἄγκιστρον] Compare *Job* 41. 1. § 2. κατὰ τὴν φ.] 'In the line of the cry.' This use of κατὰ is the same as that at 24. 3; 60. 4.

οἱ δὲ] Sc. οἱ θηρευταί.

§ 3. κατ' ὦν ἔπλασε] I. 194. 6. CH. 71. § 1. νομῷ] 'To the district,' i.e. to the inhabitants of the district.

§ 2. δίχληλον] The whole of this description (from *δίχληλον* to *μέγιστος*) is false with the exception of *σιμὸν*. The hippopotamus (though more common in Egypt formerly) is now confined to the upper parts of Ethiopia; Wilkinson, *Anc. Eg.* III. 71, 74: and possibly Hdt. had never actually seen one. Aristot. (*Hist.*

- ἵππου, χαυλιόδοντας φαῖνον, οὐρὴν ἵππου καὶ φωνήν, μέ-
 γαθος, ὅσον τε βοῦς ὁ μέγιστος· τὸ δέρμα δ' αὐτοῦ οὕτω δὴ
 72 ἐξ αὐτοῦ. Γίνονται δὲ καὶ ἐνὶ δριεῖς ἐν τῷ ποταμῷ, τὰς ἱρὰς
 ἡγῆνται εἶναι. νομίζουσι δὲ καὶ πάντων ἰχθύων τὸν καλεῖ-
 μενον λεπιδωτὸν ἱρὸν εἶναι, καὶ τὴν ἔγχελυν. ἱρούς δὲ τούτους
 τοῦ Νείλου φασὶ εἶναι· καὶ τῶν ὀρνίθων τοὺς χηναλώπεκας.
 73 Ἔστι δὲ καὶ ἄλλος ὄρνις ἱρὸς, τῷ οὐνομα φοῖνιξ· ἐγὼ
 μὲν μιν οὐκ εἶδον, εἰ μὴ ὅσον γραφῇ· καὶ γὰρ δὴ καὶ σπάνιος
 ἐπιφοιτᾷ σφι, διὰ ἐτέων (ὡς Ἑλιουπολῖται λέγουσι) πεντα-
 κοσίων. φοιτᾷν δὲ τότε φασί, ἑπεὰν οἱ ἀποθάνῃ ὁ πατήρ.
 ἔστι δὲ, εἰ τῇ γραφῇ παρόμοιος, τοσόσδε καὶ τοιοσδε· τὰ μὲν
 αὐτοῦ χρυσόκομα τῶν πτερῶν, τὰ δὲ ἐρυθρά· ἐς τὰ μάλιστα

Ap. II. 7. 2) is content to accept Hdt.'s account with one or two alterations: χαίτην μὲν ἔχει ὥσπερ ἵππος, διχαλὸν δ' ἐστὶν ὥσπερ βοῦς, τὴν δ' ὀψιν σιμόε. ἔχει δὲ καὶ χαυλιό-
 δοντας ὑποφαινομένους, κέρκον δ' ὕος, φωνὴν δ' ἵππου, μέγας δ' ἐστὶν ἡλί-
 κος ὄνος. Stein regards the words ὄπλα βοός as an explanatory gloss, but they would seem to have been in Aristotle's copy of Hdt. The 'behemoth' of Job (40. 15) is prob-
 the hippopotamus.

[ξυστά...ἀκόντια] Acc. to Stein this stands for ξυστά ἀκοντίων, 'javelin-shafts' (cf. I. 52). This explanation might perhaps serve if the order were ἀκόντια.....ξυστά, 'javelins, I mean shafts.' But it cannot be justified by Συρίους Καππαδόκας (I. 72. 2), Ἀρκάδες Πελασγοί (I. 146. 3), τῶν αἰγῶν τῶν τράγων (III. 112. 2), since these are all instances of the apposition of *genera* and *species*, whereas ξυστόν is not a *species*, but a *part*, of ἀκόντιον. ξυστά here therefore must be taken as the verbal adj., and ξυστά π. = ποιέσθαι καὶ ξύεσθαι, just as ἐπιτελέα ποιήσῃ (I. 117. 4) = ποιήσῃ καὶ ἐπιτελέσῃ. Cf. παλτὸν ξύσασθαι, 'to shape a dart,' Xen. Cyr. VI. 2. 32.

CH. 72. § 1. ἐνὶ δριεῖς] Otters are not now found in the Nile. See Wilk. III. 27; v. 137.

§ 2. τοῦ Νείλου] i.e. the god. Cf. 90. 2.

χηναλώπεκας] The geese of the Nile (*υἱράnseres*) so called because they lived in holes on the bank, like foxes (Bähr).

CH. 73. § 1. φοῖνιξ.] 'The monuments give us abundant information about the phoenix, a species of heron, which migrates to Egypt about the time of the rising of the Nile. Like the palm-tree (also φοῖ-
 νιξ in Greek) it was called in Egyptian *duhnu*, and it appears in connection with certain periods of time, the duration of which has unfortunately not been determined. Heliopolis was the chief seat of its worship.' Brugsch (St.).

διὰ ἐτέων πεντ.] The Egyptian priests seem to have wished to indicate the revolution of the *annus magnus*, the phoenix typifying the sun (1) in the brightness of its plumage, (2) as coming from the east, (3) in its burial of the dead parent-bird (i.e. the cycle of time already past, which is closed by the sun, when he begins the new period). Bähr.

§ 2. ἐς τὰ μάλιστα.] 'Almost exactly like.' μάλιστα has a double meaning: sometimes 'most' = 'as much as possible,' sometimes it = 'more than anything else (but still not

αἰετῷ περιήγησιν ὁμοιότατος καὶ τὸ μέγας. Τοῦτον δὲ 3
λέγουσι μηχανᾶσθαι τάδε, ἐμοὶ μὲν οὐ πιστὰ λέγοντες· ἐξ
Ἀραβίης ὁρμεώμενον, ἐς τὸ ἱρὸν τοῦ Ἥλιου κομίζειν τὸν
πατέρα, ἐν σμύρνῃ ἐμπλάσσοντα, καὶ θάπτειν ἐν τοῦ Ἥλιου
τῷ ἱρῷ. κομίζειν δὲ οὕτω· πρῶτον τῆς σμύρνης ῥὸν πλάσ- 4
σειν, ὅσον τε δυνατός ἐστι φέρειν· μετὰ δὲ πειρᾶσθαι αὐτὸ
φορέοντα· ἐπεὰν δὲ ἀποπειρηθῇ, οὕτω δὴ κοιλήναντα τὸ
ῥόν, τὸν πατέρα ἐς αὐτὸ ἐντιθέναι, σμύρνη δὲ ἄλλῃ ἐμπλάσ-
σειν τοῦτο, κατ' ὃ τι τοῦ ῥοῦ ἐγκοιλήνας ἐνέθηκε τὸν
πατέρα· ἐσκειμένου δὲ τοῦ πατρὸς, γίνεσθαι τῶντ' ὅ βάρους·
ἐμπλάσαντα δὲ, κομίζειν μιν ἐπ' Αἰγύπτου ἐς τοῦ Ἥλιου τὸ
ἱρὸν. ταῦτα μὲν τοῦτον τὸν ὄρνιν λέγουσι ποιεῖν.

- 74 Εἰσὶ δὲ περὶ Θήβας ἱροὶ ὄφεις, ἀνθρώπων οὐδαμῶς
δηλήμονες· οἱ μεγάθει ἔοντες μικροὶ δύο κέρα φορέουσι,
πεφυκότα ἐξ ἄκρης τῆς κεφαλῆς. τοὺς θάπτουσι ἀποθα-
νόντας ἐν τῷ ἱρῷ τοῦ Διός· τούτου γὰρ σφεας τοῦ θεοῦ φασὶ
75 εἶναι ἱρούς. Ἔστι δὲ χῶρος τῆς Ἀραβίης, κατὰ Βουτοῦν ἰ
πόλιν μάλιστα κη κείμενος· καὶ ἐς τοῦτο τὸ χωρίον ἦλθον
πυνθανόμενος περὶ τῶν πτερωτῶν ὀφίων. ἀπικόμενος δὲ 2

quite). Hence μάλιστα (esp. with numerals) often = 'nearly, about.'

περιήγησιν] 'In outward shape.' Cf. Plat. *Legg.* 770, συμπληροῦν τὸ περιγηθέν, 'to fill in what has been drawn in outline.' Schw. well explains the word by the French *le contour*. Wilkinson gives an Egyptian picture of the phoenix: *Anc. Eg.* IV. 305.

§ 3. ἐμοὶ μὲν] Cf. ὡς μὲν ἐμοί, I. 131. 1. Tacitus who tells the story (*Ann.* VI. 28) with few variations from Hdt. concludes;—'haec incerta et fabulosis aucta; ceterum aspicī aliquando in Aegypto eam volucrem non ambigitur.'

σμύρνη] 'Resin,' which would naturally come from Arabia (III. 107. 1). σμύρνη = *myrrha* (Aeol. μύρρα), as σμικρός = μικρός, and ἀριος = *aries*.

§ 4. ἀποπειρηθῇ] For ἀπο-, cf. 40. 4.

τοῦτο, κατ' ὃ τι] 'that part of

the egg at which, having hollowed it out, he put in his father.' The notion of the phoenix rising from its ashes is later than the time of Hdt.

CH. 74. δηλήμονες] Homeric: βασιλῆα βροτῶν δηλήμονα πάντων, *Od.* XVIII. 85.

μεγάθει] I. 51. 1. The *viper* *cerastes* is often found embalmed in the Thebaid. See Kenrick, *Anc. Eg.* I. 375. The snakes which Hdt. describes had probably been made harmless, since the *cerastæ* are venomous.

CH. 75. § 1. τῆς Ἀραβίης] Here used of the mountainous district immediately to the east of the Nile above Heliopolis. Cf. § 3 below, with 8. 1, above. Hence the town cannot be the Buto mentioned at 59. 3; 63. 1; 155. 3, which was in the Delta (cf. 155. 2).

τῶν πτερ. ὀφ.] The phrase seems to imply that they were already known in Greece; prob. through the

εἶδον ὅστέα ὀφίων καὶ ἀκάνθας, πλήθει μὲν ἀδύνατα ἀπηγγήσασθαι· σωροὶ δὲ ἦσαν ἀκανθέων καὶ μεγάλοι καὶ ὑποδέσπεροι καὶ ἐλάσσονες ἔτι τούτων· πολλοὶ δὲ ἦσαν οὗτοι. ἔστι δὲ ὁ χώρος οὗτος, ἐν τῷ αἰ' ἀκανθαὶ κατακεχύαται, 3 τοιόσδε τις· ἐσβολὴ ἐξ οὐρέων στευνῶν ἐς πεδίον μέγα· τὸ δὲ πεδίον τοῦτο συνάπτει τῷ Αἰγυπτίῳ πεδίῳ. λόγος δέ 4 ἔστι, ἅμα τῷ ἔαρι πτερωτοὺς ὄφεις ἐκ τῆς Ἀραβίης πέτεσθαι ἐπ' Αἰγύπτου· τὰς δὲ ἱβίς τὰς ὀρνίθας ἀπαντώσας ἐς τὴν ἐσβολὴν ταύτης τῆς χώρας οὐ παριέναι τοὺς ὄφεις, ἀλλὰ κατακτείνειν. καὶ τὴν ἱβιν διὰ τοῦτο τὸ ἔργον τετιμῆσθαι 5 λέγουσι Ἀράβιοι μεγάλως πρὸς Αἰγυπτίῳ· ὁμολογέουσι δὲ καὶ Αἰγύπτιοι διὰ ταῦτα τιμᾶν τὰς ὀρνίθας ταύτας.

76 Εἶδος δὲ τῆς μὲν ἱβίος τόδε. μέλαινα δεινῶς πᾶσα, σκέλεα 1 δὲ φορέει γεράνου, πρόσωπον δὲ ἐς τὰ μάλιστα ἐπιγρυπτον,

Phoenician merchants (see III. 107. 2, 3). 'St. Isaiah mentions 'the fiery flying serpent' in connection with Egypt (30. 6). Hdt.'s account has been referred to the locust, about which his silence is certainly strange. See Wilkinson's note in Rawlinson's Hdt.

§ 2. ἀδύνατα ἀπηγγήσασθαι.] The infin. cannot be explained as a passive on the analogy of ἀπηγγημένον, I. 207. 8. In phrases of the kind the Greek idiom often uses the active (ἀδύνατα, sc. ἐμοί). where the English would use the passive. Cf. ἔδοξε ὁ χώρος εἶναι ἐπιτήδεος ἐνδιατάξαι τὸν στρατόν, VII. 59. 2; ἀξίως θανύσασθαι, Thuc. I. 138. 3; ῥάδια ποιεῖν, Plat. Rep. 599. With ὅστέα—ἀδύνατα, cf. εἰ τὰ παρόντα ἀγαθὰ ὅλα τέ ἐστι παραμένειν, III. 57. 3.

§ 4. τὰς δὲ ἱ. τὰς ὀ.] The article before ἱβίς anticipates the description which follows (I. 65. 1, n.). By adding τὰς ὀρνίθας Hdt. seems to hint that possibly not all his readers (or hearers) knew what an ibis was. At any rate there does not seem to be the same reason for adding τὰς ὀρνίθας here, as there is for adding τὰ δένδρεα after φοίνικας, 169. 9 (see note). 'The word ἱβίς

is derived from the Egyptian term *hib*, by which the inscriptions denote the bird sacred to *Thoth* (Hermes). The real *ibis religiosa* (which is found so frequently embalmed) is the stork-ibis (described 76. 2), not the black one which Hdt. describes as the sacred ibis.' Brugsch (Stein).

§ 5. διὰ τοῦτο τὸ ἔ.] 'Hdt. gives no explanation of the reason why particular animals were worshipped, except that he attributes the worship of the ibis to its utility in destroying serpents, an office which modern naturalists say that it is incapable of performing (on account of the weakness of its bill).' Kenr. *Anc. Eg.* II. 19. Besides Kenrick's ch. on *Animal Worship*, read some remarks on the subject in Smith's *Dict. Geogr., Aegyptus*, § 5.

CH. 76. § 1. δεινῶς] In later Greek this word becomes simply equivalent to 'very,' but, as used by Hdt. with adjectives, it is clearly something stronger than *κάρτα*. Thus here μέλαινα δ.=so deep a black as to startle you, and ἀνδροῦς δ. (149. 5)=there is a fearful want of water in those parts. Hdt. also uses the Homeric *ανῶς* in the same way (IV. 52. 2).

μέγαθος ὅσον κρέξ. τῶν μὲν δὴ μελαινέων, τῶν μαχομένων ἂν πρὸς τοὺς ὄφεις, ἦδε ἰδέη. τῶν δ' ἐν ποσὶ μάλλον εἰλευμένων τοῖσι ἀνθρώποισι (διξαὶ γὰρ δὴ εἰσι αἱ ἱβίαι) ψιλὴ τὴν κεφαλὴν καὶ τὴν δειρὴν πᾶσαι, λευκὴ πτεροῖσι, πλὴν κεφαλῆς καὶ τοῦ αὐχένος καὶ ἄκρων τῶν πτερύγων καὶ τοῦ πυγαίου ἄκρου ταῦτα δὲ τὰ εἶπον πάντα μέλαινά ἐστι δεινῶς σκέλεα δὲ καὶ πρόσωπον ἐμφερὲς τῇ ἐτέρῃ. τοῦ δὲ ὕψιος ἢ μορφῇ, οἷα περ τῶν ὕδρων. πτίλα δὲ οὐ πτερωτὰ φορέει, ἀλλὰ τοῖσι τῆς νυκτερίδος πτεροῖσι μάλιστα κῆ ἐμφερέστατα. Τοσαῦτα μὲν θηρίων περὶ ἰρῶν εἰρήσθω.

77 Αὐτῶν δὲ δὴ Αἰγυπτίων, οἱ μὲν περὶ τὴν σπειρομένην Αἰγυπτον οἰκέουσι, μνήμην ἀνθρώπων πάντων ἐπασκέοντες μάλιστα, λογιώτατοί εἰσι μακρῷ τῶν ἐγὼ ἐς διάπειραν ἀπικόμεν. Τρόπῳ δὲ ζῆς τοιῶδε διαχρέωνται. Συρματίζουσι τρεῖς ἡμέρας ἐπεξῆς μηνὸς ἐκάστου, ἐμέτοισι θηρώμενοι τὴν ὑγίειν καὶ κλύσμασι, νομίζοντες ἀπὸ τῶν τρεφόντων σιτίων πάσας τὰς νούσους τοῖσι ἀνθρώποισι γίνεσθαι. εἰσὶ μὲν γὰρ καὶ ἄλλως Αἰγύπτιοι μετὰ Λίβυας

§ 2. ἦδε ἰδέη] See notes, I. 101; II. 9. 2.

τῶν ἐν π. μ. εἰλ.] εἰλευμένων = εἰλεομένων, — 'that crowd more under men's feet.' Hom. *Il.* v. 782, ἔστασαν ἀμφὶ βίην Διομήδεος ἱπποδάμοιο | εἰλόμενοι, 'crowding round.' διξαὶ] Of two distinct sorts. See 169. 10, n.

ψιλῇ] Sc. ἡ ἰδέη.
τὴν δειρὴν] 'The throat.' Larcher quotes Ammonius (Egyptian grammarian, about 370 A.D.):— αὐχὴν λέγεται τὸ ὀπισθεν τοῦ τραχήλου, δερὴ δὲ τὸ ἔμπροσθεν. Compare κατὰ στήθος παρὰ δειρὴν (Hom. *Il.* XII. 204) with εἰ περ γὰρ κε... τυπείης, | οὐκ ἂν ἐν αὐχέν' ὀπισθε πέσοι βέλος οὐδ' ἐνὶ νύτῳ, | ἀλλὰ κεν ἡ στέρων ἢ νηδύς ἀντιάσειεν (*Il.* XIII. 288).

§ 3. τοῦ δὲ ὄφιος] Sc. τοῦ πτερωτοῦ. The 'wings not covered with feathers' (i.e. *membranaceous*) have been thought to prove the identity of these serpents with the flying lizard, the *draco volans* of Linnaeus.

CH. 77. § 1. αὐτῶν] As opposed to their *θηρία*.

οἱ μὲν περὶ κ.τ.λ.] Answered by οἱ δὲ ἐν τοῖσι ἔλεσι, 92. 2.

μνήμην...ἐπασκ.] Perhaps a reference to the Pythagorean precept, τὴν μνήμην ἀσκεῖν (Lob. *Agf.* 732). Cf. 81. 3, n.

λογιώτατοι] See I. 1. 1, n.

§ 2. θηρώμενοι] 'Hunting after health.' The use of such a strong expression seems to imply a touch of sarcasm:—the means which the Egyptians employ to secure health are as tedious and laborious as the pursuit of shy game.

τῶν τρεφόντων] 'The bread by which man lives.' Poetical, like οὐ πόντος τρέφει, Pind. *Isth.* i. 68.

§ 3. εἰσὶ μὲν γὰρ] γὰρ refers to νομίζοντες above: (and they carry out their belief in practice) for, while (μὲν) the invariability of their climate no doubt accounts for their good health, still their diet is extremely simple also (ἀρτοφαγέουσα δέ).

ὑγιηρέστατοι πάντων ἀνθρώπων, τῶν ὥρέων (δοκέειν ἐμοὶ) εἵνεκεν, ὅτι οὐ μεταλλάσσουσιν αἱ ὥραι. ἐν γὰρ τῇσι μετα- 4
βολῇσι τοῖσι ἀνθρώποισι αἱ νοῦσοι μάλιστα γίνονται, τῶν
τε ἄλλων πάντων καὶ δὴ καὶ τῶν ὥρέων μάλιστα. Ἄρτο- 5
φαγέουσιν δὲ ἐκ τῶν ὀλυρέων ποιεῦντες ἄρτους, τοὺς ἐκείνοι
κυλλήστις οὐνομάζουσι. οἶνον δ' ἐκ κριθέων πεποιημένον 6
διαχρέωνται· οὐ γὰρ σφί εἰσι ἐν τῇ χώρῃ ἄμπελοι. ἰχθύων
δὲ τοὺς μὲν πρὸς ἥλιον αὐτῆναντες ὠμούς σιτέονται, τοὺς δὲ
ἐξ ἄλμης τεταριχευμένους. ὀρνίθων δὲ τοὺς τε ὄρνυγας καὶ 7
τὰς νήσσας καὶ τὰ σμικρὰ τῶν ὀρνιθίων ὠμά σιτέονται
προταριχεύσαντες. τὰ δὲ ἄλλα ὅσα ἡ ὀρνίθων ἢ ἰχθύων 8
ἐστί σφι ἐχόμενα, χωρὶς ἡ ὀκόσοι σφι ἱροὶ ἀποδεδέχεται,
78 τοὺς λοιποὺς ὀπτοὺς καὶ ἐφθοὺς σιτέονται. Ἐν δὲ τῇσι
συνουσίῃσι τοῖσι εὐδαίμοσι αὐτῶν, ἐπεὰν ἀπὸ δείπνου γέ-
νωνται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῶ ξύλινον πεποιημένον,
μεμιμημένον ἐς τὰ μάλιστα καὶ γραφῇ καὶ ἔργῳ, μέγαθος
ὅσον τε πάντῃ πηχυαῖον ἢ δίπηχυν· δεικνὺς δὲ ἐκάστῳ τῶν

δοκέειν ἐμοί] I. 172. I, n. Hip-
pocrates the physician (born 460
B.C.) agrees with Hdt.: αἱ μετα-
βολαὶ τῶν ὥρέων μάλιστα τίκτουσι
νοσήματα, *Aphor.* III. I.

§ 5. ὀλυρέων] See 36. 4, n.

κυλλήστις] This name for bread
occurs twice in the papyrus-docu-
ments of the British Museum (Bähr).

§ 6. ἐκ κριθέων] Hence the phrase
οἶνος ἀμπελίνος, 37. 8.

ἐν τῇ χώρῃ] i.e. ἐν τῇ σπειρομένη
Ἀλύπτῳ, the part liable to the in-
undation. Elsewhere the vine was
grown, e.g. at Marea (18. 2, n.),
and vines are frequently represented
on the monuments (cf. *Gen.* 40. 11;
Numbers, 20. 5). Wilkinson, *Anc.*
Eg. II. 147 foll.

§ 7. τὰ σμ. τῶν ὀρνιθίων] 'The
smallest of small birds.' The pleo-
nastic use of the diminutive after
σμικρὰ is intended to add emphasis.
Cf. I. 2. 1; II. 29. 2; ἐκφέρειν ἔξω,
III. 16. 1.

προταριχεύσαντες] See Wilkin-
son, *Anc. Eg.* II. 18.

§ 8. τὰ δὲ ἄλλα ... ἐχόμενα]

'Everything else that pertains to
the class of fowls or fishes' (I. 120.
4, n.).

χωρὶς τῇ] I. 130. I, n. The words
τοὺς λοιποὺς simply repeat τὰ ἄλλα
above.

CH. 78. ἀπὸ δείπνου] i.e. after
the meal, when the drinking (συμ-
πόσια below) begins. Cf. I. 133. 3.

μεμιμημένον] See I. 207. 8, n.

καὶ γρ. καὶ ἔργῳ] 'Both in paint-
ed semblance and in real form.'
Virtually no doubt ἔργῳ denotes
'carving,' as the commentators ex-
plain it. But this meaning cannot
be accounted for by the Homeric
use of ἔργον, e.g. ἔργον Ἡφαίστειο
(forging), ἔργα γυναικῶν (spinning
and weaving). Hence probably the
phrase implies a reference to the
greater realism of sculpture, as com-
pared with painting,—the opposi-
tion between ἔργον and γραφή thus
corresponding to the common anti-
thesis of ἔργον and λόγος.

πάντῃ] If μεμιμημένον ἐς τὰ μέ-
λιστα above is to be pressed, πάντῃ
here can hardly bear its usual Ho-

συμποτέων λέγει· “Ἐς τοῦτον ὁρέων πινέ τε καὶ τέρπειν ἔσσαι γὰρ ἀποθανὼν τοιοῦτος.” Ταῦτα μὲν παρὰ τὰ συμπόσια ποιεῖσι.

- 79 Πατρίοισι δὲ χρεώμενοι νόμοισι ἄλλον οὐδένα ἐπικτέ-
ωνται. τοῖσι ἄλλα τε ἐπάξιά ἐστι νόμιμα, καὶ δὴ καὶ 1
ἄεισμα ἓν ἐστι, Λίνος, ὅσπερ ἓν τε Φοινίκη αἰδιδμός ἐστι
καὶ ἐν Κύπρῳ καὶ ἄλλη κατὰ μέντοι ἔθνεα οὖνομα ἔχει,
συμφέρεται δὲ ὧτος εἶναι τὸν οἱ Ἕλληνες Λίνον οὖνομά-
ζοντες αἰδοῦσι. ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθωυμάζειν 3
με τῶν περὶ Αἴγυπτον ἐόντων, ἐν δὲ δὴ καὶ τὸν Λίνον ὁκόθεν
ἔλαβον φαίνονται δὲ αἰεὶ κοτε τοῦτον αἰδούντες. ἐστι δὲ 4
Αἴγυπτιστὶ ὁ Λίνος καλούμενος Μανέρως. ἔφασαν δὲ μιν 5
Αἰγύπτιοι τοῦ πρώτου βασιλεύσαντος Αἰγύπτου παῖδα μου-

meric sense of *quoquoque* (see e.g. 1. 126. 1), since that would imply that the figure was a cube: and Abicht's rendering 'in height and breadth' (to the exclusion of length) is decidedly forced. Krüger explains: 'generally,' 'for the most part,' but the description of Mount Atlas to which he refers (*στεῖνόν καὶ κυκλοτερές πάντη*, IV. 184. 5) is no justification of this. If the reading is right, it is probably best to follow Schw., who translates by 'omnino.' The phrase *ὅσον τε πάντη* is thus equivalent to *omnino fere* (cf. 8. 4, n.), and may be paralleled by *τὰ πολλὰ πάντα* (1. 203. 2). Translate therefore: 'in size (i.e. in length) altogether about one or two cubits.'

CH. 79. § 1. ἄλλον οὐδ. ἐπικτ.] Cf. 91. 1. 'Hdt. makes the remark here in order to point out that the two following customs (chs. 79, 80) are exceptions to the rule.' Stein.

§ 2. ἐπάξια] i.e. ἀξιαπήγητα.

Λίνος] The word denotes the name both of the song and of its subject: hence *ἄεισμα—ὅσπερ*. The song was known to the Greeks in Homer's time (*Il.* XVIII. 570), and Linus (= Adonis) appears in Syria as *Thammoth* (*Ezek.* 8. 14),

in Phrygia as *Attes*, in Mysia as *Hylas*. 'The real object of lamentation was the tender beauty of spring destroyed by the summer heat.' See Müller, *Gr. Lit.* 1. 24. The name *Linus* is thought to have arisen from a mistaken explanation of the word *αἴλως*, which is said to be merely the Greek form of the Syriac phrase *ai lenu* ('alas for us'), the refrain of the Syrian song. Another explanation is that the word has arisen from a personification of the string of the lyre (*λινον*). See L. and S. *Lex*.

οὖνομα] 'But in separate nations it has a special name.'

συμφέρεται] Lit. 'it agrees so as to be the same as that which.'

§ 3. αἰεὶ κοτε] 'To have sung it from time immemorial.' Kenr. Cf. 50. 2.

§ 4. Μανέρως] 'The Egyptian *Maneros* denotes the words of a refrain (*ma-n-hra*, 'come to me,' i.e. 'return') with which Isis bewailed her lost brother and lord (61. 2, n.).' Brugsch has found two specimens of the song among the Egyptian papyri.

§ 5. τοῦ πρώτου βασ.] Not necessarily *Men* (99. 3), since there was a previous dynasty of gods (144. 1).

νογενέα γενέσθαι, ἀποθάνοντα δ' αὐτὸν ἄνωρον θρήνοισι τού-
 τοισι ὑπ' Αἰγυπτίων τιμηθῆναι καὶ αἰοιδῆν τε ταύτην πρώτην
 80 καὶ μούνην σφίσι γενέσθαι. Συμφέρονται δὲ καὶ τότε ἄλλοι 1
 Αἰγύπτιοι Ἑλλήνων μούνοισι Λακεδαιμονίοισι. οἱ νεώτεροι 2
 αὐτῶν τοῖσι πρεσβυτέροισι συντυγχάνοντες εἴκουσι τῆς ὁδοῦ
 καὶ ἐκτράπονται· καὶ ἐπιούσι ἐξ ἔδρης ὑπανιστεύαται. Τότε 3
 μέντοι ἄλλοισι Ἑλλήνων οὐδαμοῖσι συμφέρονται· ἀντὶ τοῦ
 81 προσαγορεύειν ἀλλήλους ἐν τῇσι ὁδοῖσι προσκυνέουσι κα-
 1 τέντες μέχρι τοῦ γούνατος τὴν χεῖρα. Ἐνδεδύκασι δὲ 1
 1 κιβῶνας λινέους, περὶ τὰ σκέλεα θυσανωτοὺς, οὓς καλέουσι
 1 καλασίρις· ἐπὶ τούτοις δὲ εἰρίνεα εἴματα λευκὰ ἐπανα- 2
 1 βληδὸν φορέουσι. οὐ μέντοι ἔς γε τὰ ἱρὰ ἐσφέρεται εἰρίνεα,
 οὐδὲ συγκαταβάπτεται σφί· οὐ γὰρ ὅσιον. ὁμολογέουσι δὲ 3

μόνην] i.e. their only *national* melody. Properly τε should follow πρώτην.

CH. 80. § 1. Ἑλλ. μούνοισι Λακ.] An abbreviation for Ἑλλησι καὶ Ἑλλήνων μούνοισι Λακ. Cf. I. 26. 1, n. The Athenians admired at any rate, if they did not practise, this custom. Xenophon represents his ideal Greek (Cyrus) as brought up to observe it (*Cyrop.* VIII. 7. 10), and makes Socrates mention it (perhaps ironically) as of universal observance (πανταχοῦ νομίζεται, *Mem.* II. 3. 16). Aristophanes (*Nub.* 993) deplors its decay at Athens since the time of the Persian War. That the observance was of great antiquity in Greece may be seen from *Hom. II.* I. 533.

§ 3. ἄλλοισι Ἑλλ. οἷδ.] The natural sense would be: 'in this point however they agree with no other Greeks (except the Lacedaemonians).' But this can hardly be Hdt.'s meaning. Nor is it a satisfactory explanation to say that the Egyptians are included in the class of Hellenes in accordance with the idiom noticed at I. 193. 4 (cf. II. 29. 8, n.). Probably, as Kenrick says, Hdt. has inserted ἄλλοισι almost pleonastically, because he meant to say 'neither with the La-

cedaemonians nor any others of the Greeks.' Bekker escapes the difficulty by reading ἄλλο, Stein by omitting Ἑλλήνων. Hdt.'s description of the Egyptian προσκύνῃσι tallies exactly with the representations on the monuments. See the woodcuts in Wilkinson's *Anc. Eg.* II. 34; 222.

CH. 81. § 1. ἐνδεδύκασι] Cf. μεμετρήκασι, 6. 2; νενομίκασι, I. 142. 3.

καλασίρις] Cf. 164. 2. 'Dresses are occasionally represented in the paintings with a fringe.' Wilkinson's *Anc. Eg.* III. 347.

§ 3. ὁμολογέουσι κ.τ.λ.] 'They agree in these points (cf. συμφέρονται τότε above) with the so-called Orphic and Bacchic rites ('Ὀρφ. and Βακχ. are probably neuter), which are really Egyptian, and with the Pythagorean practices.' The words καὶ Βακχικόσι ἐοῦσι δὲ Αἰγυπτίοισι are omitted in some MSS., but Bähr (following Kreuzer) rightly sees in this omission 'vestigia audaciae Graeculorum, qui Bacchica sua sacra ab Aegyptiis repeti nolent.' Hdt. has already stated (49. 5) that the Greek worship of Dionysus was derived from Egypt, and he now implies that Orpheus was not the real originator of the Ὀρφικά.

ταῦτα τοῖσι Ὀρφικοῖσι καλεομένοισι καὶ Βακχικοῖσι, ἐοῦσι δὲ Αἰγυπτίοισι, καὶ Πυθαγορείοισι. οὐδὲ γὰρ τούτων τῶν ὀργίων μετέχοντα ὄσιόν ἐστι ἐν εἰρηνέοισι εἴμασι θαφθῆναι, ἐστὶ δὲ περὶ αὐτῶν ἱρὸς λόγος λεγόμενος.

- 82 Καὶ τὰδε ἄλλα Αἰγυπτίοισι ἐστὶ ἐξευρημένα, μείς τε καὶ ἡμέρη ἐκάστη θεῶν ὅτεν ἐστί, καὶ τῇ ἑκάστος ἡμέρῃ γενόμενος ὁτέοισι ἐγκυρήσει, καὶ ὅκως τελευτήσῃ, καὶ ὁκοῖός τις ἔσται, καὶ τούτοις τῶν Ἑλλήνων οἱ ἐν ποιήσει γενόμενοι ἐχρήσαντο. Τέρατά τε πλέω σφί ἀνεύρηται ἢ τοῖσι ἄλλοις

Müller (*Gr. Lit.* I. 306) gives a short notice of the Orphic and Bacchic mysteries. For a full account, see Lobeck (*Aglaophamus*, Bk. II., esp. pp. 244 foll., 694, 1103), who thinks that Onomacritus (*Hdt.* VII. 6. 5) was the originator of the Orphic rites in Greece. With regard to the connection between Egypt and the Pythagoreans very little is known. Isocrates (*Laud. Busir.* 28) is the first author who mentions the visit of Pythagoras to Egypt, and P. himself (though mentioned by *Hdt.* IV. 95) is, like Lycurgus (I. 65. 6, n.), no more than a name to us. Still the resemblance between many Egyptian practices and Pythagorean precepts is very striking.

§ 4. θαφθῆναι] See I. 43. 2, n. Bähr (2nd ed.) reads ταφῆναι, on the ground that one MS. has θαφῆναι. But at VII. 228. 1 he inconsistently retains θαφθεῖσι.

[ἱρὸς λόγος] 'Sine dubio ad metempsychosin spectabat.' Lobeck (*Ag.* 245). See below, 123. 2. We may compare the prohibition of animal food among the Pythagoreans. The same aversion to the employment of any corruptible animal substance in religious ceremonies is seen in the use of papyrus (instead of leather) for the shoes of the Egyptian priests (37. 5). In England burial in woollen was enforced by law in the 17th and 18th centuries, the object being the encouragement of native manufacture. On

the etymology of ὄργια, see L. and S. *Lex.*

CH. 82. § 1. μείς = μέν (*mensis*) gen. μένος (like εἰς, ἐνός), the Ionic form of μήν (*Dor.* μής) μηνός.

ὅτεν] This depends on ἐξευρημένα, 'have found out to which of the gods each month and day belong,' i.e. to which of the gods they are sacred: cf. τοῦ Ἐπάφου εἶναι, 38. 1. Brugsch (Stein) gives instances:—'e.g. the third month was *Athyrr* from *Hathor* (41. 5, n.); and the first day of the month was dedicated to *Thoth*, the second to *Horus*, the third to *Osiris*.'

τῇ ἑκάστος κ.τ.λ.] This too is illustrated by the Egyptian calendars which have been found: 'e.g. a man born on the 9th of *Phaophi* had the prospect of dying at a great age; those born on the 23rd would be killed by a crocodile, &c.' Br.

§ 2. οἱ ἐν π. γεν.] 'Those of the Greeks who have gone into poetry.' So ἦν ὁ Μιλτιάδης Κροίσῳ ἐν γνώμῃ γεγωνός, 'had got into favour with Cr.', VI. 37. 2 (cf. γένωμαι, VII. 77. 1). Probably, as Stein says, the phrase is slightly contemptuous. It can hardly be a reference to Hesiod, whose system of lucky and unlucky days is not at all elaborate (*Works and Days*, 763 foll.). Probably therefore it refers to the poets of the Orphic and Pythagorean sects (*Lob. Ag.* 427).

τέρατα] τέρας ἀνευρεῖν means more than *accipere in prodigium* (*Tac. Ann.* XII. 43. 2), the 'disco-

- ἵπασιν ἀνθρώποισι. γενόμενον γὰρ τέρατος φυλάσσουσι 3
 γραφόμενοι τῷποβαῖνον· καὶ ἦν κοτε ὕστερον παραπλή-
 ριον τούτῳ γένηται, κατὰ τὸντο νομίζουσι ἀποβήσεσθαι.
 83 Μαντικὴ δὲ αὐτοῖσι ὧδε διακέεται. ἀνθρώπων μὲν οὐδενὶ 1
 προσκείται ἡ τέχνη, τῶν δὲ θεῶν μετεξετέροισι. καὶ γὰρ 2
 Ἡρακλῆος μαντήϊον αὐτόθι ἐστὶ, καὶ Ἀπόλλωνος, καὶ Ἀθη-
 ναίης, καὶ Ἀρτέμιδος, καὶ Ἄρεος, καὶ Διός· καὶ ὅγε μάλιστα
 ἐν τιμῇ ἄγονται πάντων τῶν μαντηῶν, Λητοῦς ἐν Βουτοῖ
 πόλι ἐστὶ. οὐ μέντοι αἱ γε μαντήϊαι σφί κατὰ τὸντο ἐστᾶσι, 3
 84 ἀλλὰ διάφοροί εἰσι. Ἡ δὲ ἱητρικὴ κατὰ τὰδε σφί δέδασται. 1
 μῆς νούσου ἕκαστος ἱητρός ἐστι καὶ οὐ πλεόνων. πάντα
 δ' ἱητρῶν ἐστὶ πλέα. οἱ μὲν γὰρ ὀφθαλμῶν ἱητροὶ κατε- 2
 στέασι, οἱ δὲ κεφαλῆς, οἱ δὲ ὀδόντων, οἱ δὲ τῶν κατὰ νηδὺν,
 οἱ δὲ τῶν ἀφανέων νούσων.
 85 Θρήνοι δὲ καὶ ταφαὶ σφῶν εἰσὶ αἶδε. τοῖσι ἂν ἀπογέ- 1

very' consisting in the *interpretation* of the portent, which the Egyptians seem to have arrived at by an inductive process (§ 3). That a similar record was kept at Rome from very early times may be seen from the numerous notices of *prodigia* in Livy. Cicero too talks of *augurales libri* (*de Div.* I. 33).

CH. 83. § 1. **μαντικὴ**] 'The art of divination,' here (though not always) opposed to the study of *τέρατα*. It was the result of either (1) direct inspiration, as in the case of the Pythia (cf. *μαντικὴ ἐμφυτος*, IX. 94. 7; *ἐνθεῶν*, I. 63. 1), or (2) of the study of certain artificial signs, e.g. *ἱεροσκοπία*, II. 57. 4, n. (cf. *μαντικὴν ἐνωτῷ συστήσαι*, 49. 5). It is thus wider than the definition of *divinatio* given by Chrysippus: 'vis cognoscens atque explicans signa quae a diis hominibus portendantur' (*Cic. de Div.* II. 63), which more nearly describes *τερασκοπία*.

— **ἀνθρ. μὲν οὐδενὶ**] This seems rather inconsistent with the assertion about *τῶν ἱερῶν ἡ μαντικὴ*, 57. 4. Perhaps the Egyptian priests had merely told Hdt. that the prediction in each case was always the

voice of a god. Among the Greeks the art of divination was generally hereditary in certain families (see *Dict. Ant. Divinatio*). Hence prob. the use of *προσκείται* here, 'assigned to no man (as his special business or profession).'

§ 3. **αἱ γε μαντήϊαι**] 'The modes of delivering the oracles' (cf. 57. 4; 70. 1; I. 79. 4) vary, though in each case they are delivered by a god. Greek oracles also differed as to the mode of consultation (VIII. 134. 2).

CH. 84. § 2. **ἱητρῶν**] III. 1. 2; 129. 3; *Jerem.* 46. 11; *Hom. Od.* IV. 231, *Ἀλγυπτίῃ τῇ... ἱητρὶς ἕκαστος ἐπιστάμενος περὶ πάντων | ἀνθρώπων ἡ γὰρ Παιήνορος εἰσι γενέ-θλης*.

ἀφανέων] 'Obscure diseases' are those which affect the whole system, and cannot be referred to the derangement of any special organ, as in the cases mentioned above.

CH. 85. § 1. **ἀπογίνεσθαι**] 'Be taken away.' Lat. *denascor*. Instead of the second *οικητῶν* two MSS. read *οικίων*, and many edd. adopt *οικίων* in both places, but *τὰ οἰκία*: gen. = *aedes*,—the *building* merely.

νηται ἐκ τῶν οἰκητῶν ἄνθρωπος, τοῦ τις καὶ λόγος ἦ, τὸ
 θῆλυ γένος πᾶν τὸ ἐκ τῶν οἰκητῶν τούτων κατ' ὧν ἐπλάσατο
 τὴν κεφαλὴν πηλῷ ἢ καὶ τὸ πρόσωπον. κάππειτα ἐν τοῖσι 2
 οἰκίοισι λιπούσαι τὸν νεκρὸν, αὐταὶ ἀνὰ τὴν πόλιν στρωφώ-
 μεναι τύπτονται, ἐπέζωσμένοι καὶ φαίνουσιν τοὺς μαζούς·
 σὺν δέ σφι αἱ προσήκουσαι πᾶσαι. ἐτέρωθεν δὲ οἱ ἄνδρες 3
 τύπτονται, ἐπέζωσμένοι καὶ οὗτοι. ἐπεὰν δὲ ταῦτα ποιή- 4
 86 σωσι, οὕτω ἐς τὴν ταρίχευσιν κομίζουσι. Εἰσὶ δὲ οἱ ἐπ' 1
 αὐτῷ τούτῳ κατέεται καὶ τέχνην ἔχουσι ταύτην. οὗτοι, 2
 ἐπεὰν σφι κομισθῇ νεκρὸς, δεικνύουσι τοῖσι κομίσασιν παρα-
 δείγματα νεκρῶν ξύλινα, τῇ γραφῇ μεμιμημένα. καὶ τὴν
 μὲν σπουδαιοτάτην αὐτέων φασὶ εἶναι, τοῦ οὐκ ὄσιον ποιεύ-
 μαι τὸ οὐνομα ἐπὶ τοιούτῳ πρήγματι οὐνομάζειν. τὴν δὲ 3

ἦ] Abicht says that the omission of *ἄν* here may be accounted for by its presence in the preceding clause, which gives a conditional character to the whole sentence. But this explanation will not suit IV. 46. 5; 66. 1. Hdt. is merely carrying on the Homeric usage, which permitted the subj. without *ἄν* to be employed in these cases. Thuc. has one instance, *οἷνες...νομίσωσι* (IV. 18. 4), but there the construction of the whole clause is extremely involved. There are several examples to be found in the Greek dramatists. See Jelf, *G. G.* 830.

κατ' ὧν ἐπλάσατο] I. 194. 6, n. This custom is often represented on the monuments. See Wilkinson, v. 418 (plate 85). By *πηλῷ* probably Hdt. merely means 'dust.'

§ 2. αὐταὶ] Sc. *αἱ οἰκήτιαι*, opposed to *αἱ προσήκουσαι πᾶσαι*.

ἐπέζωσμένοι] One explanation is 'insuper cinctae, i.e. cingulo supra reliquas vestes addito.' But the meaning seems to be simply 'girt up' (by a strap passing over the shoulder), as opposed to *ὑπέζωσμένοι* (VII. 69. 1) 'girt round the loins.' See Wilkinson, v. 418.

§ 4. οὕτω] 'Thereupon,' i. e. not till after this: cf. 169. 5; I. 56. 5.

κομίζουσι] Sc. *τὸν νεκρὸν*, which has also to be supplied after *τύπτονται*, above.

CH. 86. § 1. κατέεται] The word implies that the occupation was a sedentary one. So *καθήμενος* of a shoemaker, Aristoph. *Plut.* 162; *ἐκάθητο ἐπὶ τοῦ Εὐρυδίκου λατρείου, τέχνης μαθητής*, Aeschin. 6. 18.

ἔχουσι] 'Inherit.' Diodorus says *ἐκ γένους παρειληφότες*. Cf. *Κλεομένης* εἶχε τὴν βασιλείην, οὐ κατὰ ἀνδραγαθίην σχών, ἀλλὰ κατὰ γένος, v. 39. 1.

ταύτην] I. 120. 1, n.

§ 2. αὐτέων] Sc. *τῶν ταρίχευσίων*.

τοῦ οὐκ ὄσιον] 'The best of them is that of Him whose name' &c.: i.e. the mummy was made to imitate the figure of Osiris.

ἐπὶ τοιούτῳ πρήγματι] Stein explains 'in a matter which departs so strikingly from the (Greek) conception of the being and dignity of a god.' But clearly the meaning is, 'in connection with such a thing as death.' Cf. 132. 3; 170. 1. Either Hdt. regards the *death* of the god Osiris (61. 2, n.) as the special mystery connected with his worship, or else this is an additional example of the Greek unwillingness to use

δευτέρην δεικνύουσι ὑποδεεστέραν τε ταύτης καὶ εὐτελεστέ-
 ρην τὴν δὲ τρίτην εὐτελεστάτην. φράσαντες δὲ πυθάνονται
 παρ' αὐτῶν, κατ' ἣν τινα βούλονται σφί σκευασθῆναι τὸν
 νεκρὸν. οἱ μὲν δὴ ἐκποδῶν, μισθῷ ὁμολογήσαντες, ἀπαλ- 4
 λάσσονται, οἱ δὲ ὑπολειπόμενοι ἐν οἰκήμασι ὧδε τὰ σπου-
 δαιότατα ταριχεύουσι. πρῶτα μὲν σκολιῷ σιδήρῳ διὰ τῶν 5
 μυξωτήρων ἐξάγουσι τὸν ἐγκέφαλον, τὰ μὲν αὐτοῦ οὕτω
 ἐξάγοντες, τὰ δὲ ἐγγέοντες φάρμακα· μετὰ δὲ λίθῳ Αἰθιο- 6
 πικῷ ὀξεί παρασχίσαντες παρὰ τὴν λαπάρην, ἐξ ὧν εἶλον
 τὴν κοιλίην πᾶσαν· ἐκκαθήραντες δὲ αὐτήν, καὶ διηθήσαντες
 οἶνῳ φοινικίῳ, αὐτὶς διηθέουσι θυμῷμασι τετριμμένοισι.
 ἔπειτα τὴν νηδὺν σμύρνης ἀκηράτου τετριμμένης καὶ κασίης 7
 καὶ τῶν ἄλλων θυμάτων, πλὴν λιβαντοῦ, πλήσαντες
 συρράπτουσι ὀπίσω. ταῦτα δὲ ποιήσαντες, ταριχεύουσι 8
 λίτρῳ κρίνψαντες ἡμέρας ἑβδομήκοντα· πλεῦνας δὲ τουτέων
 οὐκ ἔξεστι ταριχεύειν. ἔπειτ' ἀνὰ παρέλθωσι αἱ ἑβδομήκοντα, 9
 λούσαντες τὸν νεκρὸν, κατείλισσουσι πᾶν αὐτοῦ τὸ σῶμα
 συνδόνος βυσσίνης τελαμῶσι κατατετμημένοισι, ὑποχρίοντες

plain language about death, whence come such euphemisms as *ἐκεῖ* (to denote Hades), *οἱ κεκμηκότες* and the like. According to the legend the body of Osiris was embalmed.

§ 4. *ἐκποδῶν... ἀπαλλ.*] The phrase is a strong one, and is meant to emphasize their feeling of disgust at the process. So it is used of the secret messenger sent by Themistocles to the Persians before Salamis, VIII. 75. 5; where it implies his fear of detection.

τὰ σπουδαιότατα is adverbial, 'τὰ being added because the class has already been mentioned.' Krüg.

§ 5. *τὰ δὲ*] Sc. *ἐγγέοντες*,—so that *ἐγγέοντες φάρμακα* corresponds to *οὕτω* above. Iron implements were not common in Egypt. See Wilkinson, III. 246.

§ 6. *λίθῳ Αἰθιοπ.*] Several flint knives have been found in the tombs of Thebes. Wilkinson, III. 262. 'The use of such an instrument shews the high antiquity of embalm-

ment. So the Romans retained the use of a flint in the sacrifice of a hog by the *fetialis*. Livy, I. 24.' Kenrick.

αὐτήν] Sc. *τὴν κοιλίην*, '*cavitatem ventris*' (Bähr), i.e. *minus* its contents: = *νηδὺν* below. Cf. 87. 2.

§ 8. *λίτρῳ*] This seems to be the early Attic form as well, *λίτρον* being Aeolic. So *πλεῦμων* for *πνεύμων* (Lob. *Phryn.* 305).

κρίνψαντες] With *λίτρῳ*. Cf. *γῆ κρύπτουσι*, I. 216. 4.

οὐκ ἔξεστι ταρ.] Because the period of mourning lasted only for seventy days.

§ 9. *σινδ. βυσσίνης*] Not cotton, the name for which is *εἰρων* ἀπὸ ξύλου (III. 47. 3). Owing to the uncertainty which prevailed on this point, 'the threads of mummy-clothes were submitted to the microscope by Mr Thompson and others, and no exception was found to their being linen.' Wilkinson, III.

τῷ κόμμι, τῷ δὲ ἀντὶ κόλλης τὰ πολλὰ χρέωνται Αἰγύπτιοι. ἐνθεύτεν δὲ παραδεξάμενοί μιν οἱ προσήκοντες, ποιεῖνται ¹⁰ ξύλινον τύπον ἀνθρωποειδέα, ποιησάμενοι δὲ ἐσεργύνουσι τὸν νεκρὸν καὶ κατακληῖσαντες οὕτω θησαυρίζουσι ἐν οἰκῇ-
 87 ματι θηκαίῳ, ἰστάντες ὀρθὸν πρὸς τοίχον. οὕτω μὲν τοὺς
 βουλομένους, τὴν δὲ πολυτελείην φεύγοντας, σκευάζουσι
 ὥδε. ἐπεὰν τοὺς κλυστήρας πλήσωνται τοῦ ἀπὸ κέδρου ²
 ἀλείφατος γινομένου, ἐν ᾧ ἐπλησαν τοῦ νεκροῦ τὴν κοιλίην,
 οὔτε ἀναταμόντες αὐτὸν, οὔτε ἐξελόντες τὴν νηδὺν, κατὰ δὲ
 τὴν ἔδρην ἐσηθήσαντες· καὶ ἐπιλαβόντες τὸ κλύσμα τῆς
 ὀπίσω ὁδοῦ ταριχεύουσι τὰς προκειμένας ἡμέρας· τῇ δὲ ³
 τελευταίῃ ἐξιέσι ἐκ τῆς κοιλίης τὴν κεδρίην, τὴν ἐσηκαν
 πρότερον· ἡ δὲ ἔχει τοσαύτην δύναμιν, ὥστε ἅμα ἐωυτῇ τὴν
 νηδὺν καὶ τὰ σπλάγχχνα κατατετηκότα ἐξάγει· τὰς δὲ σάρκας
 τὸ λίτρον κατατῆκει· καὶ δὴ λείπεται τοῦ νεκροῦ τὸ δέρμα
 μῦνον καὶ τὰ ὀστέα. ἐπεὰν δὲ ταῦτα ποιήσωσι, ἀπ' ᾧν ⁴
 88 ἔδωκαν οὕτω τὸν νεκρὸν, οὐδὲν ἔτι πρηγματευθέντες. Ἡ δὲ
 τρίτη ταρίχευσις ἐστὶ ἥδε, ἥ τοὺς χρήμασι ἀσθενεστέρους

115. Still we cannot suppose that the phrase merely=*λενέοισι*. Probably *βύσσος* denotes some particular species of flax, and *συνδών* stuff of a very fine texture. Brugsch derives both words from Egyptian roots.

κόμμι] See 96. 1.

§ 10. τύπον] 'Image, figure' (106. 2; 138. 1). This, as it was hollow, served for a case. See Wilk. III. 183.

θησαυρίζουσι] 'Lay it up as a treasure.' *θησ.* is used merely to denote the care which was taken of it, though as a matter of fact the family mummies had a commercial value, since money could be raised by mortgaging them (136. 3).

θηκαίῳ] 'In a sepulchral chamber.' *θηκαίος* nowhere else occurs, and two MSS. read *θηβαίῳ*, as if the meaning were that the mummies of the rich were sent to Thebes, owing to its peculiar sanctity. But

the reading of the text is confirmed by the use of *θήκης* at 136. 3.

οὕτω μὲν κ.τ.λ.] i.e. οὕτω μὲν (σκευάζουσι) νεκροὺς τοὺς τὰ πολυτελέστατα σκευάζουσι (St.). This is better than to supply *βουλομένους* from what follows. But the simplest explanation is to supply *σκευασθέντας*.

CH. 87. § 1. τοὺς] More accurately *τῶν—βουλομένων—φευγόντων*, sc. *τοὺς νεκρούς*. Cf. I. 172. 2, n.

§ 2. τοὺς κλυστ.] *τούς* = those in ordinary use, or more simply 'their.' Cf. I. 78. 1.

ἐπιλαβόντες = ἐπισχόντες, 'having stopped it from getting back.'

§ 3. τοσαύτην δ.] The oil of cedar, though a powerful preventive of putrefaction, has no such power of dissolving animal substances as Hdt. attributes to it. Kenr.

CH. 88. τοὺς] 87. 1, n.

ἀσθενεστέρους = *πένητας ὑπ' ἀσθενείης βίον* (47. 6).

- σκευάζει. συρμαίη διηθήσαντες τὴν κοιλίην, ταριχεύουσι τὰς ἐβδομήκοντα ἡμέρας, καὶ ἔπειτα ἀπ' ὧν ἔδωκαν ἀποφύεσθαι. Τὰς δὲ γυναῖκας τῶν ἐπιφανέων ἀνδρῶν, ἑπεὰν τελευτήσωσι, οὐ παραντίκα διδούσι ταριχεύειν, οὐδὲ ὅσαι ἀνδρῶσι εὐειδέες κάρτα καὶ λόγου πλεῦνος γυναῖκες· ἀλλ' ἑπεὰν τριταῖαι ἢ τεταρταῖαι γένωνται, οὕτω παραδιδούσι τοῖσι ταριχεύουσι. τοῦτο δὲ ποιέουσι οὕτω τοῦδε εἵνεκεν, ἵνα μή τις οἱ ταριχευταὶ μίσῃωνται τῇσι γυναῖξί. λαμβφθῆναι γάρ τις τινά φασι μισγόμενον νεκρῷ προσφάτω γυναῖκός· κατεῖπαι δὲ τὸν ὁμότεχνον. Ὅς δ' ἂν ἡ αὐτῶν Αἰγυπτίων ἢ ξείνων ὁμοίως ὑπὸ κροκοδείλου ἄρπαχθεῖς ἢ ὑπ' αὐτοῦ τοῦ ποταμοῦ φαίνηται τεθνηὼς, κατ' ἣν ἂν πόλιν ἐξευειχθῇ, τούτους πᾶσα ἀνάγκη ἐστὶ ταριχεύσαντας αὐτὸν καὶ περιστείλαντας ὥς κάλλιστα θάψαι ἐν ἱρῇσι θήκησι. οὐδὲ ψαῦσαι ἔξεστι αὐτοῦ ἄλλον οὐδένα οὔτε τῶν προσηκόντων οὔτε τῶν φίλων, ἀλλὰ μιν οἱ ἱερεῖς αὐτοὶ οἱ τοῦ Νείλου, ἅτε πλέον τι ἢ ἀνθρώπου νεκρὸν, χειραπτάζοντες θάπτουσι.
- 91 Ἑλληνικοῖσι δὲ νομαίοισι φεύγουσι χρᾶσθαι, τὸ δὲ σύμπαν εἰπεῖν, μὴδ' ἄλλων μηδαμὰ μηδαμῶν ἀνθρώπων νομαίοισι. οἱ μὲν νυν ἄλλοι Αἰγύπτιοι οὕτω τοῦτο φυλάσσουσι. ἔστι δὲ Χέμμης πόλις μεγάλη νομοῦ τοῦ Θηβαϊκοῦ

συρμαίη] An infusion of the plant mentioned 125. 5.

CH. 90. § 1. ὁμοίως] With *ξείνων*, = 'it makes no difference.'

ἐξευειχθῇ] 'Cast ashore:' I. 23. τοῦτον] Cf. I. 16. 3; 67. 3. κατ' ὧν ἂν π. would have been awkward.

§ 2. Νείλου] Cf. 72. 2; 42. 2, n. χειραπτάζοντες] This seems to = *αὐτόχειρες*, or perhaps it is opposed to the use of *instruments* in the processes described above. Kenrick compares with *πλέον τι ἢ ἀνθρώπου* the Indian belief that those who are drowned by the waters of the Ganges have their future happiness thereby secured.

CH. 91. § 1. φεύγουσι χρ.] An exception to this rule is mentioned below (§ 5). Cf. 79. 1, n.

εἰπεῖν] See I. 172. 1, note.

μηδ'] Sc. χρᾶσθαι. The negative is inserted pleonastically in the second clause, because *φεύγουσι* (= *οὐκ ἐθέλουσι, φυλάσσονται*), like verbs of hindering, forbidding, &c., really contains a negative notion. Cf. *φυλασσόμεθα μηδὲν ἑξαμαρτεῖν*, I. 108. 8. Thus we may have either φ. χρᾶσθαι, or φ. μὴ χρᾶσθαι, acc. as *φεύγουσι* is viewed as a positive or negative notion. Here the two are combined. See IV. 76. 1.

οὕτω] 'As I have said.'

§ 2: ἔστι δὲ] I. 175. 1, n.

Χέμμης] Not to be confused with the island in the Delta (156. 1). The town was called *Πανόπολις* by the later Greeks; and Wilkinson identifies Pan with *Khem* (43. 5, n): but Brugsch thinks that the word was *Chem-min*, i.e. 'sanctuary of Min' (or Pan).

ἐγγὺς Νέης πόλιος. ἐν ταύτῃ τῇ πόλει ἐστὶ Περσέος τοῦ Δαναῆς ἱρὸν τετράγωνον περίξ δὲ αὐτοῦ φοίνικες πεφύκασι· τὰ δὲ πρόπυλα τοῦ ἱροῦ λίθινά ἐστι, κάρτα μεγάλα· ἐπὶ δὲ αὐτοῖσι ἀνδριάντες δύο ἐστάσι λίθινοι μεγάλοι. ἐν δὲ τῷ³ περιβεβλημένῳ τούτῳ νηὸς τε ἐνι, καὶ ἄγαλμα ἐν αὐτῷ ἐνέστηκε τοῦ Περσέος. οὗτοι οἱ Χεμμῖται λέγουσι τὸν⁴ Περσέα πολλάκις μὲν ἀνὰ τὴν γῆν φαίνεσθαι σφι, πολλάκις δὲ ἔσω τοῦ ἱροῦ. σανδάλιον τε αὐτοῦ πεφορημένον εὕρισκεσθαι, ἐὸν τὸ μέγαθος δίπηχυν· τὸ ἐπεὰν φανῇ, εὐθηνέειν ἄπασαν Αἴγυπτον. ταῦτα μὲν λέγουσι, ποιεῦσι δὲ τάδε⁵ Ἑλληνικὰ τῷ Περσεΐ· ἀγῶνα γυμνικὸν τιθεῖσι διὰ πάσης ἀγωνίης ἔχοντα, παρέχοντες ἄεθλα, κτήνεα καὶ χλαίνας καὶ δέρματα. εἰρομένου δὲ μεν ὃ τι σφι μούνουσι ἔωθε ὁ⁶ Περσεὺς ἐπιφαίνεσθαι, καὶ ὃ τι κεχωρίδαται Αἰγυπτίων τῶν ἄλλων, ἀγῶνα γυμνικὸν τιθέντες, ἔφασαν τὸν Περσέα ἐκ τῆς ἑωυτῶν πόλιος γεγενῆσθαι· τὸν γὰρ Δαναὸν καὶ τὸν Λυγκέα, εἶντας Χεμμίτας, ἐκπλῶσαι ἐς τὴν Ἑλλάδα. ἀπὸ δὲ τούτων⁷ γεγενηλογέοντες κατέβαινον ἐς τὸν Πέρσεα. ἀπικόμενον δὲ⁸

ἐγγὺς Νέης π.] If this is the same as the later Καινὴ πόλις, it is at least 70 miles off (Bähr). But the name might well be a common one.

Περσέος] The name Περσεὺς may have been deduced from the Egyptian derivative *per-se*, which designates the god *Min-Horus* as 'son (*per*) of Isis (*se*). Br. (St.). The legend of the fight of *Horus* against *Typhon* has some resemblance to that of the fight of *Perseus* against the dragon. Hence Hdt.'s identification. St.

πρόπυλα] See 101. 2, n.

§ 3. τῷ περιβεβλ.] The enclosure, ἱρὸν (cf. περιβόλῳ, I. 181. 2), is opposed to the building, νηός.

§ 4. αὐτοῦ] Cf. Ἀστυάγοος, I. 100. 1.

δίπηχυν] His foot was therefore the same size as that of Heracles (IV. 82. 2), and his height would have been at least twelve cubits, whereas Orestes was only *seventeen* cubits in height (I. 68. 3). Probably

Hdt.'s idea is that the sandal had been dropped by Perseus while flying over the country, since Hesiod mentions the *πτερόεντα πέδιλα* of Perseus (*Scut. Herc.* 220).

§ 5. διὰ πάσης] 'Extending over every kind of contest' (note on μάχη, I. 79. 4): i.e. the *πένταθλον*, which comprised leaping, running, wrestling, throwing the discus and the spear. ἀγῶνες γυμνικοὶ would be opposed to ἀγ. ἱππικοὶ and μουσικοὶ. χλαίνας were given as prizes at Pellene (Pind. *Ol.* IX. 146). For δέρματα, cf. Hom. *Il.* XXII. 159, οὐχ ἱερήϊον οὐδὲ βοείην | ἀρούσθη, ἃ τε ποσσὶν ἄεθλια γίγνεται ἀνδρῶν (Bähr).

§ 6. ὃ τι] Used as *διότι* is used at 47. 3. Lit. 'as to the fact that.'

Λυγκέα] Lynceus was the one son-in-law of D., who was spared by his wife, the *junior* *maritus* of Horace (*Od.* III. 11. 37).

§ 7. κατέβαινον] 'They went down the pedigree.' Cf. ἀναδράν-τι, I. 143. 1; τὸ ἀνέκαθεν, I. 170. 3.

αὐτὸν ἐς Αἴγυπτον, κατ' αἰτὴν τὴν καὶ "Ελληνες λέγουσι, οἴσουτα ἐκ Λιβύης τὴν Γοργοῦς κεφαλὴν, ἔφασαν ἐλθεῖν καὶ παρὰ σφέας, καὶ ἀναγνῶναι τοὺς συγγενέας πάντας· ἐκμεμαθηκότα δέ μιν ἀπικέσθαι ἐς Αἴγυπτον τὸ τῆς Χέμμιος οὐνομα, πεπυσμένον παρὰ τῆς μητρός· ἀγῶνα δέ οἱ γυμνικόν, αὐτοῦ κελεύσαντος, ἐπιτελέειν.

- 92 Ταῦτα μὲν πάντα οἱ κατύπερθε τῶν ἐλέων οἰκέοντες Ἰ Αἰγύπτιοι νομίζουσι. οἱ δὲ δὴ ἐν τοῖσι ἔλεσι κατοικημένοι 2 τοῖσι μὲν αὐτοῖσι νόμοισι χρέωνται τοῖσι καὶ οἱ ἄλλοι Αἰγύπτιοι, καὶ τᾶλλα, καὶ γυναικὶ μὴ ἕκαστος αὐτῶν συν-οικέει, κατάπερ "Ελληνες. Ἄτάρ πρὸς εὐτελείην τῶν 3 σιτίων τάδε σφι ἄλλα ἐξέύρηται. ἐπεὰν πλήρης γένηται ὁ 4 ποταμὸς, καὶ τὰ πεδία πελαγίση, φύεται ἐν τῷ ὕδατι κρίνεα πολλὰ, τὰ Αἰγύπτιοι καλέουσι λωτόν· ταῦτα ἐπεὰν δρέψωσι, ἀναίνουσι πρὸς ἥλιον· καὶ ἔπειτα τὸ ἐκ τοῦ μέσου τοῦ λωτοῦ τῇ μήκῳι ἐὼν ἐμφερὲς πτίσαντες, ποιεῦνται ἐξ αὐτοῦ ἄρτους ὀπτοὺς πυρί. ἔστι δὲ καὶ ἡ ρίζα τοῦ λωτοῦ τούτου ἐδωδίμη 5 καὶ ἐγγλύσσει ἐπιεικῶς, ἐὼν στρογγύλον, μέγαθος κατὰ

§ 8. ἐκμεμαθηκότα δὲ] 'And that he was well acquainted with the name of Chemmis before he came to Egypt.'

CH. 92. § 2. οἱ δὲ ἐν τ. ἔλεσι] Cf. 77. 1. The dwellers in 'the fens' (i.e. the lower part of the Delta) formed a class perfectly distinct from the rest of the Egyptians, being for the most part shepherds and fishermen. See Heeren, *Afr. Nat.* II. 2.

τοῖσι μὲν] μὲν is answered by ἀτάρ. Cf. I. 106. 3, n. For the construction καὶ τᾶλλα καὶ...συνοικέει, cf. I. 85. 2.

γυναικὶ μὴ] Kenrick (*Anc. Eg.* II. 58) seems to think that the passage implies that polygamy prevailed in the rest of Egypt, and Diodorus says that it was allowed except to the priests (I. 80). But Hdt. clearly means that the dwellers in the fens resembled the rest of Egypt in their monogamy, and the two statements may be reconciled

'by supposing that Diodorus speaks of a law which permitted polygamy, and Hdt. of the usual custom of the people.' Wilkinson, II. 62.

§ 3. πρὸς εὐτ. τῶν σ.] They would otherwise have had to buy corn, their country (opposed to τὴν σπειρομένην, 77. 1) not allowing of its cultivation.

§ 4. λωτόν] This *Nymphaea lotus* (nearly the same as our white water-lily) must be distinguished from the Cyrenaean or Libyan lotus (96. 1; IV. 177. 1), which was a tree.

τὸ ἐκ τοῦ μέσου] i.e. the seed contained in the centre of each blossom, which acc. to Hdt. resembles poppy seed (Bähr). If this explanation is right, τῇ μήκῳι=τῷ ἐκ τῆς μήκῳος. Cf. I. 172. 2, n.

§ 5. ἐπιεικῶς] 'Has a moderately sweet taste.' Cf. 22. 1, n.

ἐὼν στρογγύλον] Cf. ὁμοιάτων below; μέγιστον, I. 203. 2. κατὰ μήλον] I. 98. 8, n.

μήλον. Ἔστι δὲ καὶ ἄλλα κρίνεα ῥόδοισι ἐμφερέα, ἐν τῇ 6
ποταμῷ γινόμενα καὶ ταῦτα· ἐξ ὧν ὁ καρπὸς ἐν ἄλλῃ κάλυκι
παραφυομένη ἐκ τῆς ῥίζης γίνεταί, κηρίφ σφηκῶν ἰδέην
ὁμοιότατον. ἐν τούτῳ τρωκτὰ, ὅσον τε πυρὴν ἐλαίης, ἐγγί- 7
νεται συχνά. τρώγεται δὲ καὶ ἀπαλὰ ταῦτα καὶ αἶα. Τὴν 8
δὲ βύβλον τὴν ἐπέτειον γινομένην ἐπεὰν ἀνασπάσῃ ἐκ
τῶν ἐλέων, τὰ μὲν ἄνω αὐτῆς ἀποτάμνοντες ἐς ἄλλο τι
τράπουσι· τὸ δὲ κάτω λελειμμένον, ὅσον τε ἐπὶ πῆχυν,
τρώγουσι καὶ πωλέουσι. οἱ δὲ ἂν καὶ κάρτα βούλονται 9
χρηστῇ τῇ βύβλῳ χρᾶσθαι, ἐν κλιβάνῳ διαφανεῖ πιξάντες
οὕτω τρώγουσι. Οἱ δὲ τινες αὐτῶν ζῶσι ἀπὸ τῶν ἰχθύων 10
μούνων, τοὺς ἐπεὰν λάβωσι, καὶ ἐξέλωσι τὴν κοιλίην, αὐαί-
νουσι πρὸς ἥλιον, καὶ ἔπειτα αὐοὺς ἐόντας σιτέονται.

93 Οἱ δὲ ἰχθύες οἱ ἀγελαῖοι ἐν μὲν τοῖσι ποταμοῖσι οὐ μάλα 1
γίνονται, τρεφόμενοι δὲ ἐν τῇσι λίμνῃσι τοιαύδε ποιεῦσι.
ἐπεὰν σφεας ἐσίῃ οἰστρος κυτσκεσθαι, ἀγεληδὸν ἐκπλώνουσι 2

§ 6. ἄλλα κρίνεα] Prob. the *Nymphaea Nelumbo*, a plant which no longer grows in Egypt. Its fruit was the so-called 'Egyptian bean.' Bähr.

ἐν ἄλλῃ] i.e. separate from that of the flower.

κάλυκι] Bähr takes this in the sense of 'stalk,' but it clearly refers to what is called in botanical language 'the carpel' (=part of the pistil, i.e. that portion of the blossom which is afterwards developed into the fruit), and denotes the capsule in which these carpels are contained. The peculiarity of the plant is that this grows separately from the flower. 'It eventually becomes a broad hard bed full of holes, with the large seeds half buried in them. The flowers, which are generally rose-coloured, are very similar in shape to water-lilies. The seeds are in size and shape like acorns.' Chambers' *Encyclop.*

§ 7. τρωκτὰ = τρωγῶλια or τραγήματα. Supply μέγας before ὅσον τε. 'In this one finds a number of fruits to eat, about as big as an olive stone.'

§ 8. τὴν ἐπέτειον γ.] 'That which grows year by year,' i.e. the last year's growth merely. This is added, because plants more than a year old become too fibrous to be palatable for food. Stein. The papyrus is now very rarely found in Egypt. The Egyptian paper was made out of the inner membranes of the lower part of the stem, which was also used for sandals (37. 5), sails (96. 3), and cables (VII. 25. 1).

§ 9. καὶ κάρτα] With χρηστῇ (I. 113. 1). 'To have it extremely good.' For χρηστῇ—χρᾶσθαι, see 52. 4, n.

κλιβάνῳ] Att. κιβάνῳ. Cf. ναύκληρος, ναύκρατος.

διαφανεῖ] Sc. ἐκ πυρός (IV. 73. 3): 'red-hot.'

τρώγουσι] Here used of cooked food (37. 9, n.).

CH. 93. § 1. οἱ ἀγελαῖοι] 'Shoal-fish.'

τοῖσι ποτ.] The plural, because Hdt. is now talking of the Delta (92. 1): he means the στόματα of the Nile and the δώρυγες.

οὐ μάλα] As at I. 93. 1. Cf. II. 37. 9, n.

ἐς τὴν θάλασσαν. ἡγέονται δὲ οἱ ἔρσενες, ἀπορραίνοντες τοῦ βοροῦ· αἱ δὲ ἐπόμεναι ἀνακάπτουσι, καὶ ἐξ αὐτοῦ κυτσκονται. ἐπεὰν δὲ πλήρεις γένωνται ἐν τῇ θαλάσῃ, ἀνα- 3 πλώουσι ὀπίσω ἐς ἥθεα τὰ ἐωντῶν ἑκάστοι. ἡγέονται 4 μέντοι γε οὐκέτι οἱ αὐτοὶ, ἀλλὰ τῶν θηλέων γίνεταί ἡ ἡγεμονίη. ἡγεύμεναι δὲ ἀγγελῆδόν, ποιεῦσι οἶόν περ ἐποίευν οἱ ἔρσενες· τῶν γὰρ ῥῶν ἀπορραίνουσι κατ' ὀλίγους τῶν κέγχρων, οἱ δὲ ἔρσενες καταπίνουσι ἐπόμενοι. εἰσὶ δὲ οἱ 5 κέγχροι οὗτοι ἰχθύες. ἐκ δὲ τῶν περιγυνομένων καὶ μὴ καταπινομένων κέγχρων οἱ τρεφόμενοι ἰχθύες γίνονται. οἱ 6 δ' ἂν αὐτῶν ἀλώσι ἐκπλώνοντες ἐς θάλασσαν, φαίνονται τετριμμένοι τὰ ἐπ' ἀριστερὰ τῶν κεφαλῶν· οἱ δ' ἂν ὀπίσω ἀναπλώνοντες, τὰ ἐπὶ δεξιὰ τετρίφεται. πᾶσχοι δὲ ταῦτα 7 διὰ τόδε. ἐχόμενοι τῆς γῆς ἐπ' ἀριστερὰ καταπλώουσι ἐς θάλασσαν· καὶ ἀναπλώνοντες ὀπίσω τῆς αὐτῆς ἀντέχονται, ἐγχριπτόμενοι καὶ ψαίνοντες ὥς μάλιστα, ἵνα δὴ μὴ ἀμάρ-

§ 2. ἀνακάπτουσι.] Aristotle (*de Gen. An.* III. 5. 15) points out the absurdity of this statement, calling it 'the childish gossip of fishermen, mentioned also by Hdt. the legend-writer (ὁ μυθολόγος).' Yet Aristotle was content to accept many facts of natural history (without verification) on the authority of Hdt. (chs. 68, 71).

§ 4. ἐποίευν] 'Were (but just now) doing.'

κατ' ὀλίγους τῶν κ.] 'They shed forth their spawn, a few millet grains at a time.' τῶν ῥῶν is the partitive gen. like τοῦ βοροῦ above, and τῶν κέγχρων is added after the distributive in order to vary the expression. Bähr takes ῥῶν as depending on κέγχρων, 'ex ovis cenchros, neque hos confertos;' but it is difficult to distinguish between the two words in point of meaning,—the οἶα being called κέγχροι, simply because they are κεγχροειδέα. It seems not unlikely that we have here two variants, both retained in the text.

§ 5. οἱ τρεφόμενοι.] Those that are growing up, the young fish that

grow: cf. τρεφόμενος, I. 136. 3.

§ 7. ἐπ' ἀριστερὰ] sc. τοῦ ποταμοῦ: 'along the left bank.'

ἵνα δὴ μὴ ἀμάρτουν] 'Of course (δὴ) their idea was that they might not miss their road.' 'If Hdt. had written ἀμάρτῳσι he would have left it doubtful whether this was not *his own view also* of their motive, but by ἀμάρτουν the motive is represented as existing only in the minds of the fish.' St. Cf. *Plat. Rep.* 410, ἀρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκον, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὐδ' ἐνεκά τινας οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύονται, τῇ δὲ τὴν ψυχὴν (*Socrates non e sua ipsius sententia rem affert; sed consilium, quod gymnastices condiliores sequuti sint, ex ipsorum mente indicat*, Stalb. *ad loc.*); Hom. *Il.* VII. 339, πῶδας ποιήσομεν (subj.) εἰ ἀραυλάς, ὅφρα δι' αὐτῶν ἱππηλασίη ὁδὸς εἴη (*vult item a ceteris cogitari quibus suum Nestor consilium suadet*. Ib.). The clause with the opt. thus becomes a sort of *oratio obliqua*. Jelf, *G. G.* 807 b. For δὴ, cf. I. 66. 4.

τοίεν τῆς ὁδοῦ διὰ τὸν ῥόον. Ἐπεὰν δὲ πληθύνεσθαι ἄρ-
χῃται ὁ Νεῖλος, τὰ τε κοῖλα τῆς γῆς καὶ τὰ τέλματα τὰ
παρὰ τὸν ποταμὸν πρῶτα ἄρχεται πῖμπλασθαι, διηθέοντος
τοῦ ὕδατος ἐκ τοῦ ποταμοῦ καὶ αὐτίκα τε πλέα γίνεται
ταῦτα, καὶ παραχρῆμα ἰχθύων σμικρῶν πῖμπλᾶται πάντα.
κόθεν δὲ οἰκὸς αὐτοὺς γίνεσθαι, ἐγὼ μοι δοκέω κατανοεῖν
τοῦτο. τοῦ προτέρου ἔτεος ἐπεὰν ἀπολίπη ὁ Νεῖλος, οἱ
ἰχθύες ἐντεκόντες φὰ ἐς τὴν ἰλὺν ἅμα τῷ ἐσχάτῳ ὕδατι
ἀπαλλάσσονται· ἐπεὰν δὲ περιελθόντος τοῦ χρόνου πάλιν
ἐπέλθῃ τὸ ὕδωρ, ἐκ τῶν ῥῶν τούτων παραντίκα γίνονται οἱ
ἰχθύες. καὶ περὶ μὲν τοὺς ἰχθύς οὕτω ἔχει.

- 94 Ἀλείφατι δὲ χρέωνται Αἰγυπτίων οἱ περὶ τὰ ἔλαια οἰκέ-
οντες ἀπὸ τῶν σιλλικυπρίων τοῦ καρποῦ, τὸ καλεῦσι μὲν
Αἰγύπτιοι· κίκι, ποιεῦσι δὲ ὥδε. παρὰ τὰ χεῖλα τῶν τε
ποταμῶν καὶ τῶν λιμνέων σπεύρουσι τὰ σιλλικύπρια ταῦτα,
τὰ ἐν Ἑλλήσι αὐτόματα ἄγρια φύεται. ταῦτα ἐν τῇ Αἰ-
γύπτῳ σπειρόμενα καρπὸν φέρει πολλὸν μὲν, δυσώδεα δέ.
τοῦτον ἐπεὰν συλλέξωνται, οἱ μὲν κόψαντες ἀπιποῦσι, οἱ δὲ
καὶ φρύξαντες ἀπέψουσι, καὶ τὸ ἀπορρέον ἀπ' αὐτοῦ συγκο-
μίζονται. ἔστι δὲ πῖον καὶ οὐδὲν ἔσσον τοῦ ἐλαίου τῷ 5

§ 8. διηθέοντος] Through the banks.

αὐτίκα τε—καὶ παραχρῆμα] 'As soon as ever—then straightway:' antecedent and consequent being put coordinately, as at I. 61. 7. So we have *τέως μὲν—μετὰ δέ* (= *ἔως—τέως*). See I. 173. 3, note.

§ 9. ἀπολίπη] Intrans. Cf. 10. 3, n. In Ceylon after rain full-grown fish suddenly re-appear in ponds that have been completely dried up. See Tennent's *Ceylon*, ch. 10. Hdt.'s explanation has the sanction of Yarrell, but is doubted by Tennent.

CH. 94. § 1. ἀλείφατι] The olive did not grow in Egypt.

περὶ] 'In and about:' I. 24, 12. σιλλικυπρίων] The *Palma Christi* or Castor-oil plant. Join *ἀπὸ* with *καρποῦ*, like *δι' οὗ τῆς χειρὸς*, I. 51. 5.

§ 2. ἐν Ἑλλήσι] In Arcadia, where it was called *σέσελι* (Theophr. *Hist. Pl.*, IX. 15. 5); also in Cyprus: *σιλλικύπριον* comes from a combination of the two words. St.

ἀγρια] This is not a gloss. Hdt. means that a wild kind (i. e. a different species) grows without cultivation (66. 7, n.) in Greece. Both words are thus necessary, since the Egyptian species might have grown naturally in Greece, or (conversely) the wild species might have been cultivated there. Stein quotes *αὐτοφυῆ καὶ ἀγρία*, Strabo 548. *αὐτόματος* is opposed to *σπειρόμενος* (IV. 74. 2), *ἀγριος* to *ἡμερος* (VIII. 115. 3).

§ 4. οἱ μὲν] 'Some chop the plant up and press it (i. e. the oil is 'cold-drawn'): others roast it and then extract the oil (*ἀπ'*, cf. *ἀποθήσας*, I. 4) by boiling.'

95 *λίχνη* προσηνές, ὁδμήν δὲ βαρέαν παρέχεται. Πρὸς δὲ τοὺς 1
κῶνωπας, ἀφθόνους ἐόντας, τάδε σφί ἐστι μεμηχανημένα.
τοὺς μὲν τὰ ἄνω τῶν ἐλέων οἰκέοντας οἱ πύργοι ὠφελέουσι, 2
ἐς οὓς ἀναβαίνοντες κοιμούνται· οἱ γὰρ κῶνωπες ὑπὸ τῶν
ἀνέμων οὐκ οἶοι τέ εἰσι ὑψοῦ πέτεσθαι. τοῖσι δὲ περὶ τὰ 3
ἔλαα οἰκέουσι τάδε ἀντὶ τῶν πύργων ἄλλα μεμηχανῆται.
πᾶς ἀνὴρ αὐτῶν ἀμφίβληστρον ἔκτηται, τῷ τῆς μὲν ἡμέρης
ἰχθύς ἀγρεύει, τὴν δὲ νύκτα τάδε αὐτῷ χρᾶται· ἐν τῇ ἀνα-
παύεται κοίτῃ, περὶ ταύτην ἵστησι τὸ ἀμφίβληστρον, καὶ
ἔπειτα ἐνδὺς ὑπ' αὐτῷ καθεύδει. οἱ δὲ κῶνωπες, ἣν μὲν ἐν 4
ἱματίῳ ἐνελεξάμενος εὔδη ἢ σινδόνι, διὰ τούτων δάκνουσι,
διὰ δὲ τοῦ δικτύου οὐδὲ πειρώνται ἀρχήν.

96 Τὰ δὲ δὴ πλοῖα σφί, τοῖσι φορτηγέουσι, ἔστι ἐκ τῆς 1
ἀκάνθης ποιούμενα· τῆς ἣ μορφή μὲν ἔστι ὁμοιοτάτῃ τῷ
Κυρηναίῳ λωτῷ, τὸ δὲ δάκρυον κόμμι ἐστί. ἐκ ταύτης ὦν 2
τῆς ἀκάνθης κοφάμενοι ξύλα ὅσον τε διπήχεα, πλινθηδὸν
συντιθείσι, ναυπηγεύμενοι τρόπον τοιόνδε. περὶ γόμφους 3
πυκνοὺς καὶ μακροὺς περιέρουσι τὰ διπήχεα ξύλα· ἐπεὰν δὲ

§ 5. *λίχνη*] Cf. 62. 1, n.

CH. 95. § 1. *μεμηχανημένα*] I. 207. 8, n.

§ 2. *ἄνω*] Used as a preposition (= *κατύπερθε*, 92. 1): cf. I. 142. 2.

οἱ πύργοι] Towers rising above the roof are found in the representation of some ancient houses in the sculptures. See Wilkinson II. 122. The custom of sleeping on the roof is common in all hot countries.

§ 3. *τὴν νύκτα*] 'The whole night through:' opposed to *τῆς ἡμέρης* 'in the day-time (occasionally).' So III. 117. 6, *τῶν χειμῶνα—τοῦ θέρεος*.

τάδε χρᾶται] Cf. I. 155. 3; *συμφέρονται τόδε, ὁμολογεῖναι ταῦτα* (II. 80. 1; 81. 3). The cogn. accus. virtually becomes an adverb (= *οὕτω*).

ἐνδὺς] 'Getting into it.'

§ 4. *ἱματίῳ*] This was of wool (81. 1), while the *σινδὼν* was of linen (86. 9, n). Tennent tried Hdt.'s expedient in Ceylon, but failed to secure a night's rest.

ἀρχήν] Cf. I. 193. 4.

CH. 96. § 1. *ἀκάνθης*] A species of *acacia* or *mimosa*. See *Classical Museum*, III. 19.

δάκρυον] A poetical expression, like *κόμην ταυφύλλον ἐλάας*, Hom. *Od.* XXIII. 195.

§ 2. *ναυπηγεύμενοι*] The *βάρις* was a mere raft built without ribs (*νομέες*) but prob. with low sides which were connected by the cross-planks (*συγά, transtra*). Both bottom and sides were composed of these three feet boards (used owing to the scarcity of longer timber), which were bolted together by long pegs (*γόμφοι*), and so arranged in layers one above the other, that each upper layer covered the interstices of those below (*πλω-θηδόν*).

§ 3. *περιέρουσι*] 'String them on pegs' (like beads), i. e. drive pegs through them. With *περι-* compare Soph. *Aj.* 828, *πεπτώτα τῷδε περι νεορράντῳ ξίφει*, Thuc. VII. 25. 7, *ἦσαν τῶν σταυρῶν οὐς οὐχ*

τῷ τρόπῳ τούτῳ ναυπηγήσονται, ζυγά ἐπιπολῆς τείνουσι αὐτῶν νομεῦσι δὲ οὐδὲν χρέωνται, ἔσωθεν δὲ τὰς ἀρμονίας ἐν ὧν ἐπάκτωσαν τῇ βύβλῳ· πηδάλιον δὲ ἐν ποιεῖνται, καὶ τοῦτο διὰ τῆς τρόπιος διαβύνεται· ἰστῷ δὲ ἀκανθίνῳ χρέωνται, ἰστίοισι δὲ βυβλίνοισι. ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύναται πλέειν, ἣν μὴ λαμπρὸς ἀνεμος ἐπέχῃ, ἐκ γῆς δὲ παρέλκεται. κατὰ ῥόον δὲ κομίζεται ὥδε· ἔστι ἐκ μυρίκης πεποιημένη θύρη, κατερραμμένη ῥίπτει καλάμων, καὶ λίθος τετρημένος διτάλαντος μάλιστα κη σταθμὸν τούτων τὴν μὲν θύρην, δεδεμένην κάλῳ, ἔμπροσθε τοῦ πλοίου ἀπίει ἐπιφέρεσθαι, τὸν δὲ λίθον ἄλλῳ κάλῳ ὅπισθε. ἡ μὲν δὴ θύρη, τοῦ ῥόου ἐμπύπτοντος, χωρεῖ ταχέως, καὶ ἔλκει τὴν βάρην (τοῦτο γὰρ δὴ οὐνομά ἐστι τοῖσι πλοίοισι τούτοις), ὃ δὲ λίθος ὅπισθε ἐπελκόμενος καὶ ἐὼν ἐν βυσσῶ κατιθύνει

ὑπερέχοντας τῆς θαλάσσης κατέπηξαν, ὥστε δεινὸν ἦν προσπλεῦσαι, μὴ ὥσπερ περὶ ἔρμα περιβάλλῃ τις τὴν ναῦν.

ἐπιπολῆς] This does not imply that the ζυγά rested on the surface of the ζυλά throughout their whole length. They served to tie together the sides. Cf. I. 187. 1, n.

ἐν ὧν ἐπάκτωσαν] I. 194. 6, n.

ἐν] Greek ships had generally two rudders, which were placed on each side of the stern instead of being 'plugged through the ship's bottom.

τρόπιος] A raft without ribs could have no 'keel,' properly speaking, but *τρέπις* simply = that part of a vessel which 'turns aside' the water, 'the cutwater.'

§ 4. δύναται.] Some MSS. read *δύνανται*, and Jelf says that by the plural the boats are regarded as personal agents, whereas in *παρέλκεται* their inanimate character comes out. But see I. 100. 2, n.

λαμπρὸς] 'Fresh.' Not like Virgil's *clarus Aquilo* (opposed to *nigerrimus Auster*), but so called because it makes a vivid and distinct impression on the senses. So of loud sounds, e.g. *λαμπρόφωνη* (VI. 60).

§ 5. θύρη] i.e. a door-shaped crate, with its framework made of tamarisk-wood, and its centre part wattled with reeds (St.).

ἀπίει] Understand the boatman. ἐπιφέρεσθαι] 'Sends it floating away in front of the vessel.' ἐπὶ 'on the water,'—in opposition to the stone.

§ 6. ἄκκ] Blakesley very clearly explains the action of the 'pilot-crate.' If fastened by a rope in the centre, it would assume a vertical position in the water, and thus, owing to the pressure of the stream (τοῦ ῥόου ἐμπύπτοντος) on its surface, it would 'drag' the barge on, whenever this latter received any sudden check owing to the stone catching in weeds, &c.

κατιθύνει.] The use of the stone was to prevent the barges from going quite as fast as the current, in which case they would have had no steerage-way. The greater the difference between the velocity of the vessel and that of the stream, the more power the rudder has. Hence the practice of 'kedging' (dragging an anchor) in our navy, 'when descending a river, for example, where it would be unsafe to use sails.' Kenr.

τὸν πλόον. ἔστι δὲ σφι τὰ πλοῖα ταῦτα πλήθει πολλὰ, καὶ 7
 97 ἄγει ἓνια πολλὰς χιλιίδας ταλίντων. Ἐπεὰν δὲ ἐπέλθῃ ὁ 1
 Νεῖλος τὴν χώραν, αἱ πόλεις μῦναι φαίνονται ὑπερέχουσαι,
 μάλιστα κη ἐμπερέες τῇσι ἐν τῷ Αἰγαίῳ πόντῳ νήσοισι.
 τὰ μὲν γὰρ ἄλλα τῆς Αἰγύπτου πέλαγος γίνεται, αἱ δὲ 2
 πόλεις μῦναι ὑπερέχουσι. πορθμεύονται ὦν, ἐπεὰν τοῦτο 3
 γένηται, οὐκέτι κατὰ τὰ ῥέεθρα τοῦ ποταμοῦ, ἀλλὰ διὰ
 μέσου τοῦ πεδίου. ἐς μὲν γε Μέμφιν ἐκ Ναυκράτιος ἀνα- 4
 πλῶντι παρ' αὐτὰς τὰς πυραμίδας γίνεται ὁ πλόος· ἔστι δὲ
 οὐκ οὗτος, ἀλλὰ παρὰ τὸ ὄξυ τοῦ Δέλτα καὶ παρὰ Κερκά-
 σωρον πόλιν. ἐς δὲ Ναύκρατιν ἀπὸ θαλάσσης καὶ Κανώβου 5
 διὰ πεδίου πλέων ἥξει κατ' Ἀνθυλλάν τε πόλιν, καὶ τὴν
 98 Ἀρχάνδρου καλυμένην. Τοντέων δὲ ἡ μὲν Ἀνθυλλα, εἴουσα 1
 λογίμη πόλις, ἐς ὑποδήματα ἐξαίρετος δίδεται τοῦ ἀεὶ βασι-
 λείουτος Αἰγύπτου τῇ γυναικί. τοῦτο δὲ γίνεται, ἐξ ὅσου 2
 ὑπὸ Πέρσῃσι ἐστὶ Αἴγυπτος. ἡ δὲ ἐτέρη πόλις δοκέει μοι 3
 τὸ οὐνομα ἔχειν ἀπὸ τοῦ Δαναοῦ γαμβροῦ, Ἀρχάνδρου τοῦ 4
 Φθίου, τοῦ Ἀχαιοῦ· καλέεται γὰρ δὴ Ἀρχάνδρου πόλις. εἴη 4

§ 7. **ταλάντων**] The Euboic talent (III. 89. 4) as a measure of weight was about equivalent to 80 lbs. Cf. I. 194. 5. n.

CH. 97. § 1. **τῇσι ἐν τῷ Αἰ. π. ν.**] Not improbably the phrase merely denotes the Cyclades, αἱ νῆσοι, οἱ νησιῶται being often used in this restricted sense by Hdt. (Bähr). 'These islands lie so close together that the comparison has more propriety than if understood of the whole of the Aegean.' Kenr.

§ 2. **πέλαγος γίν.**] The passive of *πελαγίζω* (92. 4). *πέλαγος* denotes either deep water (I. 24. 3), or a wide open sea (thus emphatically expressing here the broad expanse of water visible during the inundation)—opposed to *πόντος*, an enclosed sea, our *pond* (33. 6, n.).

§ 3. **πορθμ.**] Sc. οἱ Αἰγύπτιοι.

§ 4. **Ναυκράτιος**] Naucratis, as being the Greek colony (178. 1), is taken as the particular example.

παρ' αὐτῆς] 'Close by,' i. e. to

the west of the usual course, the pyramids of *Gizeli* (ch. 124 foll.) lying north-west of Memphis.

ἔστι δὲ οὐκ οὗτος] 'Whereas the usual course (ὁ πλόος) is not this,' *ἔστι* being thus opposed to *γίνεται*.

CH. 98 § 1. **ἐς ὑποδήματα**] 'To find her in shoes.' Our 'pin-money.' Xen. *Anab.* I. 4. 9, αἱ κῶμαι Παυσανίου ἦσαν εἰς ζώνην δεδομέναι.

βασιλεύοντος] 'After the conquest of Egypt, the Egyptians added the Persian kings to their native dynasties, reckoning them as the 27th.' St. But it is simpler to understand 'the satrap,' who, like the Pasha now, enjoyed considerable independence. See I. 6. 1, n., and compare I. 192. 3—5.

§ 3. **τοῦ Φθίου**] Pausanias calls him the *son* of Achaeus. But *Φθίου* here cannot = 'dweller in Phthiotis,' for which Hdt. uses the form *Φθιωτῆς* (VII. 132. 1). Bähr.

§ 4. **εἴη δ' ἄν**] 'There possibly was.' I. 2. 2, n.

δ' ἂν καὶ ἄλλος τις Ἀρχαῦδος, οὐ μέντοι γε Αἰγύπτιον τὸ οὔνομα.

- 99 Μέχρι μὲν τούτου ὄψις τε ἐμὴ καὶ γνώμη καὶ ἱστορίη ἱ ταῦτα λέγουσά ἐστι· τὸ δὲ ἀπὸ τοῦδε Αἰγυπτίους ἔρχομαι λόγους ἐρέων, κατὰ ἤκουον. προσέσται δὲ αὐτοῖσι τι καὶ ἡ τῆς ἐμῆς ὄψιος. Τὸν Μῆνα, τὸν πρῶτον βασιλεύσαντα ἡ Αἰγύπτου, οἱ ἱρέες ἔλεγον τοῦτο μὲν ἀπογεφυρῶσαι τὴν Μέμφιν· τὸν γὰρ ποταμὸν πάντα ῥέειν παρὰ τὸ οὖρος τὸ ἡ ψάμμινον πρὸς Λιβύης· τὸν δὲ Μῆνα ἄνωθεν, ὅσον τε ἑκατὸν σταδίους ἀπὸ Μέμφιος, τὸν πρὸς μεσαμβρίας ἀγκῶνα προσχώσαντα, τὸ μὲν ἀρχαῖον ῥέθρον ἀποξηρᾶναι, τὸν δὲ ποταμὸν ὀχετεύσαι, τὸ μέσον τῶν οὐρέων ῥέειν. ἔτι δὲ καὶ ἡ νῦν ὑπὸ Περσέων ὁ ἀγκὼν οὗτος τοῦ Νείλου, ὃς ἀπεργμένος ῥέει, ἐν φυλακῇσι μεγάλῃσι ἔχεται, φρασσόμενος ἀνὰ

οὐ μέντοι γε] Never οὐ γε μέντοι. Krüg. Cf. I. 120. 6, n.

CH. 99. § 1. ἐμῇ] This belongs to all three substs. 'Heretofore in all this my own eyesight, my own judgment, my own researches have been speaking.' For λέγουσά ἐστι, see 10. 4, n.

§ 3. οἱ ἱρέες] Prob. of Memphis (ch. 3). Cf. 101. 1, n. Heeren explains the discrepancies of our Egyptian authorities by supposing that Manetho (who was a priest of Heliopolis temp. Ptolemy I.) followed the accounts of Heliopolis, and Diodorus Siculus (19. 2, n.) those of Thebes.

τοῦτο μὲν] Repeated by τοῦτο μὲν, § 7, in a slightly different connection, and followed by τοῦτο δέ, § 9.

Μέμφιν] i. e. the place which afterwards became Memphis. γέφυρα = *agger* in Homer:—τὸν (ποταμὸν) οὗτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανώσιν, *Il.* v. 89. Schw.

§ 4. πάντα ῥέειν] Imperf. infin. τὸ οὖρος τὸ ψ.] Cf. 8. 3.

τὸν πρὸς μεσ.] 'By means of dams he caused the elbow (which now exists) on the south side of M.,' i. e. he caused the river to bend

toward the east, and so got space for his city between the mountains and the new stream. 'We must suppose that in ancient times the first bifurcation of the Nile took place higher up than Cercasorus (15. 2, n.) to the south of Memphis, and that Men diverted the river from its western course.' Kenn. *Anc. Eg.* I. 112.

τὸ μέσον—ῥέειν] Kenrick joins τὸ μεσόν, the accus. (which denotes motion towards) of the verbal subst. being thus used (like the Latin supine in *um*) to express a purpose or tendency. But this explanation applies equally to the more common use of the infin. without the article (e. g. *καίεσθαι* I. 176. 1), and τὸ μέσον would naturally = 'the middle space between' (τῶν οὐρέων τὸ μεταξύ, 8. 5). With the construction ῥέειν τὸ μέσον compare *ἰὼν τὸ μέσον*, 25. 1; *ἔρχεται τὰ ἀνω*, 24. 2.

§ 5. ὃς ἀπεργμένος] 'This elbow of the Nile where it is barred off in its course.' Strictly speaking, ὃς ought to refer to the stream, and not to the curve which the stream makes.

φρασσόμενος] The river is re-

πάν ἔτος. εἰ γὰρ ἐθελήσει ῥήξας ὑπερβῆναι ὁ ποταμὸς 6
ταύτῃ, κίνδυνος πάσῃ Μέμφι κατακλυσθῆναι ἔστι. ὥς
δὲ τῷ Μῆνι τούτῳ τῷ πρώτῳ γενομένῳ βασιλεῖ χέρσον γ
γεγονέναι τὸ ἀπεργμένον, τοῦτο μὲν ἐν αὐτῷ πόλιν κτίσαι
ταύτην, ἣτις νῦν Μέμφις καλέσεται· ἔστι γὰρ καὶ ἡ Μέμφις 8
ἐν τῷ στενωφὶ τῆς Αἰγύπτου· ἔξωθεν δὲ αὐτῆς περιορύξαι
λίμνην ἐκ τοῦ ποταμοῦ πρὸς βορρην τε καὶ πρὸς ἐσπέρην·
τὸ γὰρ πρὸς τὴν ἡῶ αὐτὸς ὁ Νεῖλος ἀπέργει. τοῦτο δὲ τοῦ 9
Ἡφαίστου τὸ ἶρόν ιδρύσασθαι ἐν αὐτῇ, ἐὼν μέγα τε καὶ
100 ἀξιαπηγητότατον. Μετὰ δὲ τοῦτον κατέλεγον οἱ ἱερεῖς ἐκ 1
βύβλου ἄλλων βασιλέων τριηκοσίων τε καὶ τριήκοντα οὐνό-
ματα. ἐν τοσαύτησι γενεῇσι ἀνθρώπων ὀκτωκαίδεκα μὲν 2
Αἰθίοπες ἦσαν, μία δὲ γυνὴ ἐπιχωρὶή, οἱ δὲ ἄλλοι ἄνδρες
Αἰγύπτιοι. τῇ δὲ γυναικὶ οὐνομα ἦν, ἥ τις ἐβασίλευσε, 3
τόπερ τῇ Βαβυλωνίῃ, Νίτωκρις. τὴν ἔλεγον τιμωρέουσαν 4
ἀδελφεῷ, τὸν Αἰγύπτιοι βασιλεύοντα σφέων ἀπέκτειναν,
ἀποκτείναντες δὲ, οὕτω ἐκείνῃ ἀπέδωκαν τὴν βασιληίην,
τούτῳ τιμωρέουσαν, πολλοὺς Αἰγυπτίων διαφθεῖραι δόλφ.
ποιησαμένην γὰρ μιν οἶκημα περίμηκες ὑπόγαιον καινοῦν 5

garded as a town which requires fortification. Cf. ἡ ἀκρόπολις ῥήχῳ ἐπέφρακτο, VII. 142. 4. The rise of the soil has obliterated all traces of this dam (Kenr.).

§ 6. ῥήξας] Sc. τὰ χώματα. κατακλυσθῆναι] 'All M. runs risk of being flooded.' So the aorist infin. is used after εἰπὶς, εἰκός and the like. Cf. I. 53. 3, n.

§ 7. γεγονέναι] I. 24. 11, n. ἣτις] I. 7. 4, n. 'The name Memphis is contracted from *Men-nefer*, = good spot.' Brugsch (St.).

§ 8. ἔστι γὰρ κ.τ.λ.] Hdt. is anticipating an objection which might be urged: viz. that Memphis could hardly have been founded by the first Egyptian king (§ 3), if the Delta was of such recent formation (15. 4). The answer is that Memphis is not in the Delta. St. Thus γὰρ = (and there is no difficulty about this) for.

καὶ] As well as the cities higher

up. For ἐν τῷ στενωφί, see 8. 4.

CH. 100. § 1. βύβλου] Several papyrus rolls have been found which give lists of the kings: the most celebrated one is at Turin (Bähr).

§ 2. ἐν τοσ. γεν.] 'Hdt. views each king as the representative of a generation (ταῖς παρὰ πατρός, I. 7. 5; II. 143. 3), and infers from this the extreme antiquity of Egyptian history (ch. 142): but we know from Manetho that there were 25 dynasties down to Psammetichus, and probably several of these were ruling at the same time in different parts of Egypt.' Stein.

§ 3. Νίτωκρις] The same queen appears in the sixth dynasty of Manetho, but no such name has been found upon the monuments of this age, though it occurs, written *Né-takreti*, in the Turin papyrus. Kenrick, II. 152. For the Babylonian queen, see I. 185.

§ 5. καινοῦν] = καινίζου.

- τῷ λόγῳ, νόῳ δὲ ἄλλα μηχανᾶσθαι. καλέσσαν δέ μιν ⁶ Αἰγυπτίων τοὺς μάλιστα μεταίτιους τοῦ φόνου ἦδεε, πολλοὺς ἰστιᾶν· δαινυμένοισι δὲ ἐπεῖναι τὸν ποταμὸν δι' αὐλῶνος κρυπτοῦ μεγάλου. ταύτης μὲν περί τοσαῦτα ἔλεγον· πλὴν ⁷ ὅτι αὐτὴν μιν, ὡς τοῦτο ἐξέργαστο, ῥίψαι ἐς οἴκημα σποδοῦ
- 101 πλέον, ὅπως ἀτιμώρητος γένηται. Τῶν δὲ ἄλλων βασιλέων ¹ οὐ γὰρ ἔλεγον οὐδεμίαν ἔργων ἀποδέξιν, κατ' οὐδὲν εἶναι λαμπρότητος, πλὴν ἐνὸς τοῦ ἐσχάτου αὐτῶν Μοίριος. τοῦ- ² τον δὲ ἀποδέξασθαι μνημόσυνα, τοῦ Ἑφαίστου τὰ πρὸς βορέην ἄνεμον τέτραμμένα προπύλαια, λίμνην τε ὀρύξαι, τῆς ἡ περιόδος ὅσων ἐστὶ σταδίων ὕστερον δηλώσω, πυραμίδας τε ἐν αὐτῇ οἰκοδομῆσαι, τῶν τοῦ μεγάλθεος περί ὁμοῦ αὐτῇ τῇ λίμνῃ ἐπιμνήσομαι. τοῦτον μὲν τοσαῦτα ἀποδέξασθαι, ³ τῶν δὲ ἄλλων οὐδένα οὐδέν.
- 102 Παραμειψάμενος ὦν τούτους, τοῦ ἐπὶ τούτοις γενομένου. ¹ βασιλέος, τῷ οὐνομα ἦν Σέσωστρις, τούτου μνήμην ποιή-

τῷ λόγῳ] Opposed to νόῳ (cf. I. 205. 1), as πρόσχημα μὲν ποιεύμενος is opposed to ἐν νόῳ ἔχων, VII. 157. 2.

§ 6. πολλοῖς] This goes best with ἰστιᾶν. 'She had many guests at her banquet.'

§ 7. τοσαῦτα] No more than this, except &c. (33. 1).

αὐτὴν μιν] Both after ῥίψαι. Cf. I. 24. 5.

CH. 101. § 1. τῶν δὲ ἄλλων β.] The remainder of this ch. is parenthetical. The regular construction would have been τοὺς δὲ ἄλλους β., οὐ γὰρ ἔλεγον αὐτῶν οὐδεμίαν κ.τ.λ., παραμειψάμενος ὦν τούτους. For the use of the gen., see I. 24. 7, note.

ἔργων ἀποδ.] Hdt.'s object was, not to write a manual of Egyptian history, but simply to give a detailed account of the θνύματα (see note, introd. to Bk. 1). Stein unnecessarily concludes that Hdt. derived this early history not from the priests, but from the guides and interpreters who pointed out the various objects of interest in the temples, &c. It is true however that

most of the kings whom he names are connected with the temple of Hephaestus at Memphis (99. 3, n.). See 99. 9; 101. 2; 108. 2; 110. 1; 121. 1; 136. 1; 141. 6; 147. 4.

κατ' οὐδὲν εἶναι λαμπρ.] = ἐν οὐδένι λαμπροῦς εἶναι, οὐδέν being used like πᾶν and τοῦτο with the genitive ('prob. of material' Krüg.): cf. ἐς τοῦτο κακότητος, 126. 1; ἐς πᾶν κακοῦ ἀπικέατο, VII. 118.

§ 2. Ἑφαίστου] Put for Ἑφαιστέλου (121. 1). Cf. Ἀθηναίης τοίχου 170. 1. The προπύλαια of an Egyptian temple were large masses of building (often truncated pyramids) generally with colonnades attached, which flanked the entrance into the court where the νηὸς stood. For a full description of an Egyptian temple, see Kenrick, I. 260.

ὕστερον] 149. 1.

CH. 102. § 1. Σέσωστρις] 'Four kings of very distant ages, *Sesochris* the 8th of the 2nd dynasty; *Sesostris* the 3rd of the 12th; *Sethos-Sesoosis-Rameses* of the 19th; *Sesonchis* of the 22nd, have all partially contributed to the history of one king.....'

σομαι. τὸν ἔλεγον οἱ ἱρέες πρῶτον μὲν πλοίοισι μακροῖσι ²
 ὀρμηθέντα ἐκ τοῦ Ἀραβίου κόλπου, τοὺς παρὰ τὴν Ἐρυθρὴν
 θάλασσαν κατοικημένους καταστρέφεισθαι, ἐς ὃ πλείοντά μιν
 πρόσω, ἀπικέσθαι ἐς θάλασσαν οὐκέτι πλωτὴν ὑπὸ βρα-
 χέων. ἐνθεύτεν δὲ ὡς ὀπίσω ἀπίκετο ἐς Αἴγυπτον, κατὰ ³
 τῶν ἱρέων τὴν φάτιν, στρατιὴν πολλὴν λαβὼν ἤλαυνε διὰ
 τῆς ἡπείρου, πᾶν ἔθνος τὰ ἐμποδῶν καταστρεφόμενος. ὅτε ⁴
 οἱσὶ μὲν νυν αὐτῶν ἀλκίμοισι ἐνετύγχανε καὶ δεινῶς γλιχο-
 μένοισι περὶ τῆς ἐλευθερίας, τούτοις μὲν στήλας ἐνίστη ἐς
 τὰς χώρας, διὰ γραμμάτων λεγούσας τό τε ἑωυτοῦ οὐνομα
 καὶ τῆς πάτρης, καὶ ὡς δυνάμι τῇ ἑωυτοῦ κατεστρέψατό
 σφεας. ὅτέων δὲ ἀμαχητὶ καὶ εὐπετέως παρέλαβε τὰς πόλεις, ⁵
 τούτοις δὲ ἐνέγραφε ἐν τῇσι στήλῃσι κατὰ ταῦτα καὶ τοῖσι
 ἀνδρητοῖσι τῶν ἐθνέων γενομένοισι, καὶ δὴ καὶ αἰδοῖα γυ-
 ναικὸς προσενέγραφε, δῆλα βουλόμενος ποιέειν ὡς εἶψαν
 103 ἀνάλκιδες. Ταῦτα δὴ ποιέων διεξήγε τὴν ἡπειρον, ἐς ὃ ἐκ ¹
 τῆς Ἀσίας ἐς τὴν Εὐρώπην διαβὰς τοὺς τε Σκύθας κατε-
 στρέψατο καὶ τοὺς Θρήικας. ἐς τούτους δέ μοι δοκείει καὶ ²
 προσώτατα ἀπικέσθαι ὁ Αἰγύπτιος στρατός· ἐν μὲν γὰρ τῇ

The traditions of the Greeks respecting Sesostriis either belong to the historical Rameses or are wholly vague.' Kenrick:—who gives an interesting account of the identification of the kings of Manetho's 12th dynasty from the monuments. *Anc. Eg.* II. 157 foll.

§ 2. πρῶτον μὲν] Answered by ἐνθεύτεν δέ. This was his first undertaking.

τὴν Ἐρυθρὴν θ.] i. e. the southern sea, here distinguished from the Arabian Gulf (II. I; I. I. I, n.).

ἐς δ... ἀπικέσθαι] I. 24. II, n.

ὑπὸ βραχέων] 'By reason of shallows.' Cf. ἐν τοῖσι βράχεσι Λιμνη, IV. 179. I; 'in brevita et syrtes,' Virg. *Aen.* I. 111 (Bähr).

§ 3. διὰ τῆς ἡπείρου] Germanicus heard the same account at Thebes: 'cum exercitu regem Rhamsen-Libya Aethiopia Medisque et Persis et Bactriano ac Scythia positum.' Tac. *Ann.* II. 60. 4.

§ 4. περὶ] On the analogy of μάχεσθαι περὶ.

τούτοις μὲν] See I. 113. 2, note.

δυνάμι] I. 31. 7.

§ 5. γενομένοισι] Cf. ἐγένοντο, I. 95. 3.

CH. 103. § 1. διαβὰς] By the Hellespont or Bosphorus.

§ 2. καὶ προσώτατα] i. e. οὗτοι ἦσαν ἐς τοὺς καὶ προσώτατα. All but two MSS. read καὶ οὐ προσώτατα, which is defended by Hermann, *Orusc.* 3. 169 (cf. 35. 1, n.), and may possibly be the true reading:='and not further than this.' The difficulty about it is not the use of the negative (Matth. quotes σείο δ' Ἀχιλλεῦ | οὗτις ἀνὴρ προπάρειθε μακάρτατος οὐτ' ἀρ' ὀπίσσω, Hom. *Od.* XI. 483), but the omission of the genitive, for which it is very hard to find a parallel. It is quite possible that the reading οὐ arose from the true construction not

τούτων χώρη φαίνονται σταθεῖσαι αἱ στήλαι, τὸ δὲ προσω-
 τέρω τούτων οὐκέτι. ἐνθεῦτεν δὲ ἐπιστρέψας ὀπίσω ἦε 3
 καὶ ἐπεὶ τε ἐγένετο ἐπὶ Φάσι ποταμῷ, οὐκ ἔχω τὸ ἐνθεῦτεν
 ἀτρεκέως εἰπεῖν, εἴτε αὐτὸς ὁ βασιλεὺς Σέσωστρις ἀποδασά-
 μενος τῆς ἐωυτοῦ στρατιῆς μόριον ὅσον δὴ αὐτοῦ κατέλιπε
 τῆς χώρας οἰκήτορας, εἴτε τῶν τινὲς στρατιωτέων τῇ πλάνῃ
 104 αὐτοῦ ἀχθεσθέντες περὶ Φάσιν ποταμὸν κατέμειναν. Φαί- 1
 νονται μὲν γὰρ ἔοντες οἱ Κόλχοι Αἰγύπτιοι· νοήσας δὲ
 πρότερον αὐτὸς ἢ ἀκούσας ἄλλων λέγω. ὥς δέ μοι ἐν 1
 φροντιδί ἐγένετο, εἰρόμην ἀμφοτέρους· καὶ μᾶλλον οἱ Κόλχοι
 ἐμεμνέατο τῶν Αἰγυπτίων ἢ οἱ Αἰγύπτιοι τῶν Κόλχων.
 νομίζειν δ' ἔφασαν Αἰγύπτιοι τῆς Σεσώστριος στρατιῆς εἶναι 3
 τοὺς Κόλχους· αὐτὸς δὲ εἶκασα τῆδε, καὶ ὅτι μελάγχροές
 εἰσι καὶ οὐλότριχες. καὶ τοῦτο μὲν ἐς οὐδὲν ἀνήκει· εἰςὶ 4
 γὰρ καὶ ἕτεροι τοιοῦτοι. ἀλλὰ τοισιδε καὶ μᾶλλον, ὅτι 5
 μῦνοι πάντων ἀνθρώπων Κόλχοι καὶ Αἰγύπτιοι καὶ Αἰ-
 θίοπες περιτάμνονται ἀπ' ἀρχῆς τὰ αἰδοῖα. Φοίνικες δὲ 6
 καὶ Σύροι οἱ ἐν τῇ Παλαιστίνῃ καὶ αὐτοὶ ὁμολογέουσι παρ'

having been seen. Blakesley's rendering, '(only) these, and not the extremest parts of the earth,' would require the article. If we omit οὐ, καὶ merely emphasizes *προσώτατα*, 'full furthest:' I. 117. 1, n.

τὸ προσωτέρω] I. 105. 1, n.

§ 3. ἐπιστρέψας] Leaving Thracia and Scythia (which lie west and north of the Black Sea) he turned south-east, so as to return by the route east of the Black Sea (ἐπὶ Φάσι). See I. 104. 3, n.

ὅσον δὴ] I. 199. 7, n.

τῶν τινὲς] I. 71. 2, n.

CH. 104. § 1. φαίνονται μὲν] Answered by *νοήσας δέ*. The fact is clearly established indeed by proof, but I had guessed it before any one told me. Cf. 18. 1.

§ 3. τῆδε, καὶ ὅτι] τῆδε merely anticipates *ὅτι*, and καὶ = 'both,' as if καὶ ὅτι μῦνοι were about to follow immediately. This second argument however is delayed and modified in form by the interposi-

tion of καὶ τοῦτο μὲν κ.τ.λ. The nom. to εἰσι is Κόλχοι καὶ Αἰγύπτιοι. The Colchians thus differed from their neighbours: οἱ ἐν τῷ Πόντῳ Σκύθαι καὶ Θράκες οὐλότριχες, Aristot. *de Gen. An.* v. 3. 16 (St.). An examination of the mummies and monuments shews that οὐλότριχες denotes 'curling' not 'woolly' hair, and that μελάγχροες does not mean more than a dark reddish brown. Kenrick, I. 97.

§ 4. τοῦτο μὲν] As opposed to other arguments: 'by itself.'

ἕτεροι is subj. and τοιοῦτοι pred.: —not like ἕτερα τοιαῦτα, I. 191. 4.

§ 6. οἱ ἐν τῇ II.] i.e. the Jews, between whom and the uncircumcised Philistines Hdt. does not distinguish, though in its strict original sense the name *Palestine* only applies to the small district on the sea-coast occupied by the *Philistines*. *Dict. Geogr.* The other Syrians mentioned are the Cappadocians (I. 6. 1), but the Partheneus ran through

Αἰγυπτίων μεμαθηκέναι, Σύριοι δὲ οἱ περὶ Θερμάδοντα καὶ Παρθένιον ποταμὸν, καὶ Μάκρωνες οἱ τούτοις ἀστυγείτονες ἔοντες, ἀπὸ Κόλχων φασὶ νέωσι μεμαθηκέναι. οὗτοι γάρ 7 εἰσι οἱ περιταμνόμενοι ἀνθρώπων μῦνοι· καὶ οὗτοι Αἰγυπτίοις φαίνονται ποιεῦντες κατὰ ταῦτά. αὐτῶν δὲ Αἰγυπτίων καὶ Αἰθιοπῶν οὐκ ἔχω εἰπεῖν ὁκότεροι παρὰ τῶν ἐτέρων ἐξέμαθον· ἀρχαῖον γὰρ δὴ τι φαίνεται εἶναι. ὥς δ' ἐπιμισγόμενοι Αἰγύπτῳ ἐξέμαθον, μέγα μοι καὶ τόδε τεκμήριον γίνε- 8 νεται. Φοινίκων ὁκόσοι τῇ Ἑλλάδι ἐπιμίσηγονται, οὐκέτι Αἰγυπτίους μιμέονται κατὰ τὰ αἰδοῖα, ἀλλὰ τῶν ἐπιγινόμε- 105 νων οὐ περιτάμνουσι τὰ αἰδοῖα. Φέρε νυν καὶ ἄλλο εἶπω· περὶ τῶν Κόλχων, ὥς Αἰγυπτίοις προσφερέες εἰσὶ. λίνον 2 μῦνοι οὗτοί τε καὶ Αἰγύπτιοι ἐργάζονται κατὰ ταῦτά· καὶ ἡ ζῶη πᾶσα καὶ ἡ γλῶσσα ἐμφερὴς ἐστὶ ἀλλήλοισι. λίνον 3 δὲ τὸ μὲν Κολχικὸν ὑπὸ Ἑλλήνων Σαρδονικὸν κέκληται, τὸ μέντοι ἀπ' Αἰγύπτου ἀπικνεύμενον καλεῖται Αἰγύπτιον. 106 Τὰς δὲ στήλας τὰς Ἰσθμὶ κατὰ τὰς χώρας ὁ Αἰγύπτου βασι- 1 λεὺς Σέσωστρις, αἱ μὲν πλευνες οὐκέτι φαίνονται περιεοῦσαι, ἐν δὲ τῇ Παλαιστίνῃ Συρίῃ αὐτὸς ὤρεον εἰούσας, καὶ τὰ γράμματα τὰ εἰρημένα ἐνεόντα, καὶ γυναικὸς αἰδοῖα. εἰσὶ δὲ 2 καὶ περὶ Ἰωνίην δύο τύποι ἐν πέτρῃσι ἐγκεκολαμμένοι τούτου

Paphlagonia considerably to the west of the Halys (cf. I. 72. 2). For Σύριοι—Σύριοι, see I. 72. 1, n.

§ 7. Αἰγυπτίοις] depends on κατὰ ταῦτά.

§ 8. ἐπιμισγόμενοι] Sc. οἱ Φοίνικες,—with reference to the statement at the beginning of § 6, this being the point which Hdt. is most anxious to prove.

τῇ Ἑλλάδι.] 'It is probable from the inscriptions in Punic and Greek found at Athens (Böckh. *Inscr.* I. 527) that the Phoenicians had a factory there.' Kenrick.

CH. 105. § 1. φέρε νυν] Compare the conversational use of δὴ (I. 1. 3, n.); and of the second pers. singular fut. ind. (used of the reader), e.g. εὐρήσεις, I. 139. 3.

ἴσ] 'In proof that.'

§ 2. ἡ γλῶσσα] Hdt. probably

HEB.

did not understand Egyptian (125. 5).

ἀλλήλοισι]=τῇσι ἀλλήλων (I. 172. 2, n.).

§ 3. Σαρδονικόν] (?) 'Sardinian.' All the MSS. have this form or Σαρδωνικόν. Σαρδηνικόν has been suggested, and Sardis would be the natural place of exportation for Greece. But very probably we have here some foreign word assimilated to a Greek form.

CH. 106. § 1. τὰς δὲ στ.] Put for τῶν δὲ στήλων, as if it came within the relative clause. Inscriptions have been discovered on a rock at the mouth of the Lycus (near mod. *Beyrool*), in which the name *Ramsis* occurs; but the use of the word στήλαι is conclusive against Hdt.'s having meant these (Bähr).

§ 2. δύο τύποι] A figure (of

τοῦ ἀνδρός, τῇ τε ἐκ τῆς Ἐφεσίδης ἐς Φώκαιαν ἔρχονται, καὶ τῇ ἐκ Σαρδίων ἐς Σμύρνην. ἐκατέρωθι δὲ ἀνὴρ ἐγγέγλυπται, 3 μέγαθος πέμπτης σπιθαμῆς, τῇ μὲν δεξιῇ χειρὶ ἔχων αἰχμὴν, τῇ δὲ ἀριστερῇ τόξα, καὶ τὴν ἄλλην σκευὴν ὡσαύτως· καὶ γὰρ Αἰγυπτίην καὶ Αἰθιοπίδα ἔχει· ἐκ δὲ τοῦ ὤμου ἐς τὸν ἕτερον ὤμον διὰ τῶν στηθέων γράμματα ἱρὰ Αἰγύπτια διήκει ἐγκεκολαμμένα, λέγοντα τὰδε· ΕΓΩ ΤΗΝΔΕ ΤΗΝ ΧΩ- 4 ΡΗΝ ΩΜΟΙΣΙ ΤΟΙΣΙ ΕΜΟΙΣΙ ΕΚΤΗΣΑΜΗΝ. ὅστις δὲ καὶ ὁκόθεν ἐστὶ, ἐνθαῦτα μὲν οὐ δηλοῖ, ἐτέρωθι δὲ δεδι- λωκε, τὰ δὲ καὶ μετεξέτεροι τῶν θεησαμένων Μέμνονος 5 εἰκόνα εἰκάζουσί μιν εἶναι, πολὺ τῆς ἀληθείης ἀπολελειμ- μένοι.

107 Τοῦτον δὲ τὸν Αἰγύπτιον Σέσωστριν ἀναχωρέοντα καὶ ἀνάγοντα πολέας ἀνθρώπους τῶν ἐθνέων, τῶν τὰς χώρας κατεστρέψατο, ἔλεγον οἱ ἱερεῖς, ἐπεὶ τε ἐγένετο ἀνακομιζόμενος ἐν Δάφνησι τῇσι Πηλουσίησι, τὸν ἀδελφεὸν ἑωυτοῦ;

which Rawlinson gives a representation) was discovered at *Ninfi*, near Smyrna. It corresponds very nearly with the description given by Hdt. The bow however is in the right hand, and the spear in the left. The details of the dress are not of the ordinary Egyptian character: the inscription, if ever there was one, has become defaced. See *Classical Museum*, I. 231.

ἀνδρός] = 'warrior' (120. 5, n.).

§ 3. πέμπτης σπιθ.] 'Four cubits and a span.' Cf. I. 50. 3; 60. 5, n. The gen. depends on ἀνὴρ, sc. ὧν.

ὡσαύτως] implies that one weapon, prob. the bow (III. 21. 5; VII. 69. 1), was regarded as the typical Ethiopian weapon, the other as Egyptian. The Egyptians however used the bow as well. Wilkinson, I. 304.

γράμματα ἱρὰ] See 36. 9, note.

§ 4. ὦμοισι] The upper part of the arm, as well as the shoulder (121. 30). So *humerus* is put in Latin poetry for *lacertus*. Claudian has imitated the expression: 'ast

ego, quae terras humeris pontumque subegi,' *Gild.* 115 (Larch.).

ἐνθαῦτα] in the two places named.

§ 5. τὰ δὲ] Krüg. renders this 'wherefore,' without any comment. But if the passage is taken in this way, we must assume an *ἀνακολουθία*. More prob. τὰ (= γράμματα) is governed by θεησαμένων, 'some of those who have seen these letters,' the emphatic position of τὰ implying that the inscription alone is the cause of their conjecture.

Μέμνονος εἰκ.] This does not seem to be a reference to the famous statue of Memnon at Thebes. There was a place called 'Memnon's palace' at Susa (v. 53. 1), and the name probably in both cases comes from the Homeric hero (*Od.* IV. 188; XI. 522).

CH. 107. § 1. τὸν ἀδελφ. ἑωυτ.] Cf. τὴν πόλιν ἑωυτῶν, VI. 23. 3; IX. 33. 8; 37. 4. In all these passages in order to save his grammatical rule Krüger proposes to omit either the article or the pronoun. Conversely we have ὁ αὐτοῦ πατήρ, II. 133. 2. See note, I. 165. 1.

τῷ ἐπέτρεψε Σέσωστρις τὴν Αἴγυπτον, τοῦτον ἐπὶ ξείνια αὐτὸν καλέσαντα καὶ πρὸς αὐτῷ τοὺς παῖδας, περινήσαι. ἔξωθεν τὴν οἰκίην ὕλη, περινήσαντα, δὲ ὑπαπρῆσαι. τὸν δέ, ὡς μαθεῖν ταῦτο, αὐτίκα συμβουλευέσθαι τῇ γυναικί· καὶ γὰρ δὴ καὶ τὴν γυναῖκα αὐτὸν ἅμα ἄγεσθαι. τὴν δέ οἱ 3 συμβουλευσαι, τῶν παίδων ἑόντων ἕξ τοὺς δύο ἐπὶ τὴν πυρὴν ἐκτείναντα, γεφυρῶσαι τὸ καιόμενον, αὐτοὺς δ' ἐπ' ἐκείνων ἐπιβαίνοντας ἐκσώζεσθαι, ταῦτα ποιῆσαι τὸν Σέ- 4 σωστριν' καὶ δύο μὲν τῶν παίδων κατακαῖναι τρόπῳ τοιούτῳ, 108 τοὺς δὲ λοιποὺς ἀποσωθῆναι ἅμα τῷ πατρί. Νοστήσας δὲ ὁ Σέσωστρις εἰς τὴν Αἴγυπτον καὶ τισάμενος τὸν ἀδελφεόν, τῷ μὲν ὁμίλῳ τὸν ἐπηγάγετο, τῶν τὰς χώρας κατεστρέψατο, τούτῳ μὲν τὰδε ἐχρήσατο. τοὺς τέ οἱ λίθους, τοὺς ἐπὶ 2 τούτου τοῦ βασιλέως κομισθέντας εἰς τοῦ Ἑφαιστου τὸ ἱρὸν, ἑόντας μεγάλῃ περιμήκειας, οὗτοι ἦσαν οἱ ἐλκύσαντες, καὶ τὰς διώρυχας τὰς νῦν ἐούσας ἐν Αἰγύπτῳ πάσας οὗτοι ἀναγκαζόμενοι ὤρυσσον, ἐποίηεν τε οὐκ ἐκόντες Αἴγυπτον, τὸ πρὶν ἐοῦσαν ἱππασίμην καὶ ἀμαξευομένην πᾶσαν, ἐνδεᾶ 3 τούτων. ἀπὸ γὰρ τούτου τοῦ χρόνου Αἰγύπτος, ἐοῦσα πεδιάς 3 πᾶσα, ἀνιππος καὶ ἀναμάξευτος γέγονε· αἷται δὲ τούτων αἱ διώρυχες γεγόνασιν, ἐοῦσαι πολλαὶ καὶ παντοίους τρόπους ἔχουσαι. κατέταμνε δὲ τοῦδε εἵνεκα τὴν χώραν ὁ βασιλεὺς 4 ὅσοι τῶν Αἰγυπτίων μὴ ἐπὶ τῷ ποταμῷ ἔκτηντο τὰς πόλεις ἀλλ' ἀναμέσους, οὗτοι, ὅπως τε ἀπίοι ὁ ποταμός, σπανίζοντες ὑδάτων πλατυτέροισι ἐχρέοντο τοῖσι πόμασι, ἐκ φρεάτων

αὐτὸν] repeats τοῦτον δὴ τὸν Αἰγ. Σέσ., and is the objective accus. after καλέσαντα, while τοῦτον (the subject of καλ.) repeats τὸν ἀδελφεόν. So below (108. 1) τούτῳ μὲν repeats τῷ μὲν ὁμίλῳ.

§ 3. τοὺς δύο.] See I. 18. 2, n. The omission of the article below implies that there is no reference there to the total number.

CH. 108. § 1. τὰδε] Cf. 95. 3, n.

§ 2. τοὺς τέ οἱ.] See I. 1. 4, n. οὐκ ἐκόντες] 'Without meaning to do so,'—though this was not their object (not like ἀναγκαζόμενοι above). Cf. ἐκὼν ἐπελήθετο, IIL 75. 2. St.

τὸ πρὶν] See Exodus 14. 9; Hom. *Il.* ix. 381, Θήβας Αἰγυπτίας, δθι... ἀνέρες ἐξοιχνέουσι σὺν ἱπποῖσιν καὶ ὄχεσφιν.

τούτων] Sc. τοῦ ἱππασίμην καὶ ἀμαξευομένην, εἶναι.

§ 3. ἐοῦσα] 'Though it is,' τρώπους] I. 189. 3; 199. 4, n.

§ 4. ὅπως τε] See notes, I. 14. 8; 68. 7.

πλατυτέροισι] 'Brackish,' prob. so called because 'broad' sheets of water are apt to be stagnant and not fit to drink. Compare our word 'flat' used of liquids which have lost their effervescence, and see an-

- χρέομενοι. τούτων μὲν δὴ εἵνεκα κατετμήθη ἡ Αἴγυπτος.
 109 Κατανεῖμαι δὲ τὴν χώραν Αἰγυπτίοισι ἅπασιν αὐτὸν ἔλεγον ἰ
 τὸν βασιλέα, κλῆρον ἴσον ἐκάστω τετράγωνον διδόντα, καὶ
 ἀπὸ τούτου τὰς προσόδους ποιήσασθαι, ἐπιτάξαντα ἀπο-
 φορὴν ἐπιτελέειν κατ' ἐνιαυτὸν. εἰ δέ τις τοῦ κλήρου ὁ 2
 ποταμός τι παρέλοιτο, ἐλθὼν ἂν πρὸς αὐτὸν ἐσήμαινε τὸ
 γεγενημένον· ὁ δὲ ἔπεμπε τοὺς ἐπισκεψομένους καὶ ἀναμε-
 τρήσοντας ὅσῃ ἐλάσσων ὁ χώρος γέγονε, ὅπως τοῦ λοιποῦ
 κατὰ λόγον τῆς τεταγμένης ἀποφορῆς τελέοι. δοκεῖ δέ μοι 3
 ἐνθεῦτεν γεωμετρίῃ εὑρεθεῖσα ἐς τὴν Ἑλλάδα ἐπανελθεῖν.
 πόλον μὲν γὰρ καὶ γνώμονα καὶ τὰ δυνώδεκα μέρεα τῆς
 110 ἡμέρης παρὰ Βαβυλωνίων ἔμαθον οἱ Ἕλληνες. Βασιλεὺς ἰ
 μὲν δὴ οὗτος μῦθος Αἰγύπτιος Αἰθιοπίας ἦρξε, μνημόσυνα

other explanation in L. and S. *Lex.*

ἐχρόντο...χρέομενοι] Cf. ἐκάλεε—καλέων, I. 44. 2; συνεβάλλετο—συμβαλλόμενος, 68. 4; λέγουσι—λέγοντες, 94. 3. Hdt. dislikes crowding several ideas into one clause.

CH. 109. § 1. κατανεῖμαι δι] answers τῷ μὲν, 108. 1.

ἀποφορὴν] See *Genesis* 47. 24. § 2. κατὰ λόγον τῆς] 'In proportion to the tribute that had been (originally) laid upon him:—a statement of a sum in proportion, e.g. the original κλῆρος: to the original ἀποφορὴ=the present reduced κλῆρος: to the present ἀποφορὴ. Schw. takes the genitive after τελέοι (cf. τῶν ψών, 93. 4): but the order of the words is against this.

§ 3. ἐνθεῦτεν] From this custom:—with εὑρεθεῖσα.

ἐπανελθεῖν] 'Subsequently to have come.' Ordinarily the word means 'to return.' But the ideas of repetition and subsequent action are much interchanged in Greek (Kenr.). Compare the use of αὐτίς (I. 56. 5), which virtually=μετὰ ταῦτα.

πόλον μὲν γὰρ κ.τ.λ.] μὲν, as if the writer were going to add γεωμετρίῃν δὲ παρ' Αἰγυπτίων (Kr.). The general sense of the passage clearly is that astronomy (as opposed to

geometry) came to the Greeks from the Babylonians. Compare, however, above, 4. 2, 3. The πόλος is prob. the concave hemispherical sundial, which 'required less skill than the delineation of the sundial on a plane surface' (*Dict. Ant.*). Grote however understands by it 'the conception of the revolving celestial sphere,' II. 469 (III. 390). γνώμονα denotes either the index of the πόλος, or (more prob.) a different instrument (also of early date) for measuring time: viz. a perpendicular staff, the shadow of which at noon on each day would be shortest for that day, and absolutely shortest at noon on the longest day.

τὰ δυνώδεκα μέρεα] ὥρα in the sense of 'hour' is much later than Hdt.'s time.

CH. 110. § 1. οὗτος] οὗτ. alone is subject: join βασιλεὺς with μῦθος.' Krüger. But then why is βασιλεὺς put in such an emphatic position with μὲν? On Krüg.'s view we must render: 'of kings indeed this man is the only Egyptian one who' &c.; as if Hdt. were going to give instances of other rulers over Ethiopia who were not kings. It seems better to take βασιλεὺς as forming part of the subj. with οὗτος (for the omission of the article, see

δὲ ἐλίπετο πρὸ τοῦ Ἑφαιστείου ἀνδριάντας λιθίνους, δύο μὲν τριήκοντα πηχέων, ἐαυτὸν τε καὶ τὴν γυναικα, τοὺς δὲ παῖδας ἑόντας τέσσερας, εἴκοσι πηχέων ἕκαστον. τῶν δὲ ὁ ἱρεὺς τοῦ Ἑφαιστου χρόνῳ μετέπειτα πολλῷ Δαρεῖον τὸν Πέρσην οὐ περιείδε ἰσάντα ἔμπροσθεν ἀνδριάντα, φὰς οὐ οἱ πεποιῆσθαι ἔργα οἷά περ Σεσώστρι τῷ Αἰγυπτίῳ. Σέσωστριν μὲν γὰρ ἄλλα τε καταστρέψασθαι ἔθνεα οὐκ ἐλάσσω ἐκείνου καὶ δὴ καὶ Σκύθας, Δαρεῖον δὲ οὐ δυνασθῆναι Σκύθας ἐλεῖν. οὐκ ὦν δίκαιον εἶναι ἰσάναι ἔμ-³ πρόσθε τῶν ἐκείνου ἀναθημάτων, μὴ οὐκ ὑπερβαλλόμενον τοῖσι ἔργοισι. Δαρεῖον μὲν νυν λέγουσι πρὸς ταῦτα συγ- γνώμην ποιήσασθαι.

111. Σεσώστριος δὲ τελευτήσαντος, ἐκδέξασθαι ἔλεγον τὴν βασιλητὴν τὸν παῖδα αὐτοῦ Φερῶν τὸν ἀποδέξασθαι μὲν οὐδεμίαν στρατητὴν, συνενειχθῆναι δὲ οἱ τυφλὸν γενέσθαι διὰ τοιούδε πρῆγμα. τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ² τότε ἐπ' ὀκτωκαίδεκα πῆχεας, ὡς ὑπερέβαλε τὰς ἀρούρας, πνεύματος ἔμπροσθεντος, κυματὴς ὁ ποταμὸς ἐγένετο· τὸν δὲ βασιλέα λέγουσι τοῦτον ἀτασθαλίῃ χρησάμενον, λαβόντα αἰχμὴν, βαλέειν ἐς μέσας τὰς δίνας τοῦ ποταμοῦ· μετὰ δὲ

1. 9. 2, n.), so that βασ. μὲν οὗτος = οὗτος μὲν βασ.

ἀνδριάντας] At Mitrahenny (ancient Memphis) lies a colossal statue of Rameses II., which when perfect must have been nearly forty-three feet in height. Kenrick, I. 115; II. 272.

ἑόντας τέσσερας] Cf. 107. 3.

§ 2. τῶν] depends on ἔμπροσθεν. ἀνδριάντα] i.e. a statue of himself.

οὐ οἱ] I. 109. 2, n.

ἐκείνου] = τούτων τὰ ἐκείνου κατεστρέψατο (I. 172. 2, n.).

§ 3. ἰσάναι] Supply τὸν ἀνδριάντα.

μὴ οὐκ ὑπερβ.] 'Nisi superaret.' Cf. VI. 106. 5, εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεις ἑόντος τοῦ κύκλου. The phrase only occurs after negative or quasi-negative expressions, and the insertion of

οὐ (which simply repeats the negative statement of the main verb) may be compared with the redundant negative after verbs of denying, preventing, &c. (cf. 91. 1, n.).

CH. 111. § 1. Φερῶν] Φερῶς is possibly a corruption of Pharaoh (Phre or Phrah = 'the Sun'), one of the royal titles (Bähr).

§ 2. κατελθόντος] Cf. κατέρχεται πληθύνων, 19. 3.

μέγιστα δὴ τότε] 'In greater floods than had ever been known before at that time.' For the force of τότε, see 13. 1, 3.

ἐπ' ὀκτωκ. πῆχ.] 'As high as eighteen cubits.' The two adverbial expressions μέγιστα and ἐπ' ὀκτωκ. πῆχ. are placed in apposition without any connecting particle, the latter serving to explain the former.

τοῦ ποταμοῦ...ὁ ποταμὸς] The subj. of the gen. abs. becomes the

αὐτίκα καμύοντα αὐτὸν τοὺς ὀφθαλμοὺς τυφλωθῆναι. δέκα 3
 μὲν δὴ ἔτεα εἶναί μιν τυφλόν, ἐνδεκάτῳ δὲ ἔτει ἀπικέσθαι οἱ
 μαυτήϊον ἐκ Βουτοῦς πόλιος, ὡς ἐξήκει τέ οἱ ὁ χρόνος τῆς
 ζημίας καὶ ἀναβλέψει, γυναικὸς οὖρῳ νιφάμενος τοὺς ὀφ-
 θαλμοὺς, ἥτις παρὰ τὸν ἐωυτῆς ἄνδρα μοῖνον πεφοίτηκε,
 ἄλλων ἀνδρῶν ἐοῦσα ἄπειρος. καὶ τὸν πρώτης τῆς ἐωυτοῦ 4
 γυναικὸς πειρᾶσθαι μετὰ δὲ, ὡς οὐκ ἀνέβλεπε, ἐπεξῆς.
 πασέων πειρᾶσθαι. ἀναβλέψαντα δὲ συναγαγεῖν τὰς γυν- 5
 ναῖκας, τῶν ἐπειρήθη, πλὴν ἡ τῆς τῷ οὖρῳ νιφάμενος ἀνέ-
 βλεψε, ἐς μίαν πόλιν, ἣ νῦν καλεῖται Ἐρυθρὴ βῶλος· ἐς
 ταύτην συναλίσαντα ὑποπρῆσαι πάσας σὺν αὐτῇ τῇ πόλει.
 τῆς δὲ νιφάμενος τῷ οὖρῳ ἀνέβλεψε, ταύτην δὲ εἶχε αὐτὸς 6
 γυναικα. Ἀναθήματα δὲ, ἀποφυγῶν τὴν πάθην τῶν ὀφθαλ- 7
 μῶν, ἄλλα τε ἀνὰ τὰ ἱρὰ πάντα τὰ λόγῳ ἀνέθηκε, καὶ τοῦ
 γε λόγον μάλιστα ἀξίον ἐστὶ ἔχειν, ἐς τοῦ Ἥλιου τὸ ἱρὸν
 ἀξιοθέητα ἀνέθηκε ἔργα, ὀβελοὺς δύο λιθίνους, ἐξ ἐνὸς ἑόντα.
 ἑκάτερον λίθου, μῆκος μὲν ἑκάτερον πηχέων ἑκατὸν, εὖρος
 δὲ ὀκτῶ πηχέων.

112 Τούτου δὲ ἐκδέξασθαι τὴν βασιλεῖν ἔλεγον ἄνδρα Μεμ- 1

nom. of the principal clause, owing to the interposition of ὡς ὑπερέβαλε.

ἀτάσθαλι] It was an act of presumption, because the Nile was a god (42. 2, n.; 90. 2), an act of folly, because the higher the flood, the greater the benefit to the country. So the threats uttered by Xerxes against the Hellespont are called 'blasphemous' (ἀτάσθαλα, VII. 35. 2).

§ 5. σὺν αὐτῇ τῇ π.] 'Along with the town itself.' αὐτῇ τῇ πόλει, 'town and all,' would have implied that the πόλις was a natural accompaniment of the γυναῖκες, which would not have been true, as it was not their own town. Hence the addition of σὺν. See 47. 1, n.

§ 6. τῆς δὲ...ταύτην δὲ] As if before we had had τῶν μὲν ἐπειρήθη—ταύτας μὲν ἐς μίαν πόλιν κ.τ.λ. See I. 113. 2, n.

§ 7. πάντα τὰ λόγ.] These words go with ἱρὰ, not with ἄλλα.

τοῦ γε λόγον] The antecedent of τοῦ is the verbal notion contained in the clause ἐς τοῦ Ἥλ...ἔργα. Cf. I. 14. 3.

μάλιστα ἀξίον] Owing to their extraordinary size. Prob. it is one of these obelisks which now stands before the north portico of the Lateral church at Rome (see *Dict. Ant. Obeliscus*). One remains at Heliopolis: it bears the name of Sesortasen I. Kenr. *Anc. Eg.* II. 302. There would be a special point in their being dedicated to the Sun-god (i.e. at Heliopolis), because the form of the obelisk was prob. typical of the sun's rays.

εὖρος] This refers to the width of each of the four sides at the base.

CH. 112. § 1. τούτου] The possessive genitive used instead of τούτου τελευτήσαντος, or παρὰ τοῦτον. Cf. 121. 1; I. 16. 1; 109. 1. ἄνδρα Μεμφ.] i.e. prob. of another dynasty.

φίτην, τῷ κατὰ τὴν τῶν Ἑλλήνων γλῶσσαν οὖνομα Πρωτέα εἶναι· τοῦ νῦν τέμενός ἐστι ἐν Μέμφι κάρτα καλόν τε καὶ εὖ ἐσκευασμένον, τοῦ Ἡφαιστείου πρὸς νότον ἄνεμον κείμενον, περιοικέουσι δὲ τὸ τέμενος τοῦτο Φοίνικες Τύριοι, καλέεται δὲ ὁ χώρος οὗτος ὁ συνάπας Τυρίων στρατόπεδον. ἔστι δὲ ἐν τῷ τεμένει τοῦ Πρωτέος ἱρὸν, τὸ καλέεται Ξείνης Ἀφροδίτης· συμβαλλομαι δὲ τοῦτο τὸ ἱρὸν εἶναι Ἑλένης τῆς Τυνδάρεω, καὶ τὸν λόγον ἀκηκοὺς, ὡς διατιθήθῃ Ἑλένη παρὰ Πρωτέϊ, καὶ δὴ καὶ ὅτι Ξείνης Ἀφροδίτης ἐπώνυμόν ἐστι· ὅσα γὰρ ἄλλα Ἀφροδίτης ἱρά ἐστι, οὐδαμῶς Ξείνης ἐπικαλέεται.

113 Ἐλεγον δὲ μοι οἱ ἱρέες ἱστοροῦντι τὰ περὶ Ἑλένην γενέσθαι· ὧδε Ἀλέξανδρον ἀρπάσαντα Ἑλένην ἐκ Σπάρτης ἀποπλέειν ἐς τὴν ἑωυτοῦ. καὶ μιν, ὡς ἐγένετο ἐν τῷ Αἰγαίῳ, ἐξῶσται ἄνεμοι ἐκβάλλουσι ἐς τὸ Αἰγύπτιον πέλαγος· ἐνθεῦτεν δὲ (οὐ γὰρ ἀνίει τὰ πνεύματα) ἀπικνέεται ἐς Αἴγυπτον, καὶ Αἰγύπτου ἐς τὸ νῦν Κανωβικὸν καλούμενον

κατὰ τ. τ. Ἑλλ. γλ.] This implies that the Egyptian name was something quite different (Diodorus says *Κέτην*, I. 62). Proteus in Homer is called *Αἰγύπτιος* (*Od.* IV. 385), but he is a god and not a king.

τοῦ νῦν τέμενος] i.e. it was consecrated by him, and so called after him.

§ 2. Τυρ. στρατόπ.] 'The Tyrian quarter:' cf. 154. 1. So Oriental towns now-a-days have their Jews' quarter, and Franks' quarter. Probably *στρατόπεδον* implies that this part of the town had separate fortifications.

§ 3. τοῦ Πρωτέος] governed by *τεμένει*.

Ἀφροδίτης] Prob. *Astarte*. Cf. I. 105. 2. The epithet 'foreign' was added by the Egyptians to distinguish her from their own Aphrodite (*II.* 41. 7).

καὶ τὸν λόγον ἀκ.] 'Both because I have heard the story,' i.e. the story which follows, chs. 113—115.

διατιθήθῃ] I. 19. 1, n.

ἐπώνυμον] Supply τὸ ἱρὸν. ἐπώ-

νυμοι has two meanings, (1) *qui nomen ab alio trahit*, (2) *qui suum nomen alteri tribuit*. Hdt. only uses it in the former sense.

ὅσα γὰρ ἄλλα... ἐστι] i.e. in Egypt.

CH. 118. § 1. τὰ περὶ Ἑλένην] Stesichorus (about 600 B.C.) seems to have been the first author of the legend that Helen was never at Troy. *Plat. Rep.* 586, τὸ τῆς Ἑλένης εἰδὼλον ὑπὸ τῶν ἐν Τροίᾳ Σησιχόρῳ φησι γενέσθαι περιμαχητὸν ἀγνοῖα τοῦ ἀληθοῦς. Euripides in his *Helen* (brought out B.C. 412) incorporates with this the story of her sojourn in Egypt. But this does not prove that he had read Hdt.'s account, since Hdt. does not accept the story of the phantom-Helen (compare 118. 3 with 120. 6). His view is that there was no Helen at Troy at all. See Grote *H. G.* I. 258; 330 (I. 417; 539).

ἀποπλέειν] imperf. infin.

§ 2. τὸ νῦν Καν. καλ.] Hdt. means that it could not have been called so then, because (acc. to the Greek legend) the name Canobus

στόμα τοῦ Νείλου καὶ ἐς Ταριχηίας. ἦν δὲ ἐπὶ τῆς ἡϊόνης, 3
ὃ καὶ νῦν ἐστὶ, Ἡρακλέος ἱρόν· ἐς τὸ ἦν καταφυγὼν οἰκέτης
ὅτευνων ἀνθρώπων ἐπιβάληται στίγματα ἱρὰ, ἐωυτὸν διδούς
τῷ θεῷ, οὐκ ἔξεστι τούτου ἄψασθαι. ὁ νόμος οὗτος διατελεί
ἐὼν ὁμοίος μέχρι ἐμεῦ τῷ ἀπ' ἀρχῆς. τοῦ ὧν δὴ Ἀλεξάνδρου 4
ἀπιστέαται θεράποντες, πυθόμενοι τὸν περὶ τὸ ἱρόν ἔχοντα
νόμον· ἰκέται δὲ ἰζόμενοι τοῦ θεοῦ, κατηγοροῦν τοῦ Ἀλε-
ξάνδρου, βουλόμενοι βλάπτειν αὐτὸν, πάντα λόγον ἐξηγεύ-
μενοι, ὡς εἶχε περὶ τὴν Ἑλένην τε καὶ τὴν ἐς Μενέλεων
ἀδικίην· κατηγοροῦν δὲ ταῦτα πρὸς τε τοὺς ἱρέας καὶ
τὸν τοῦ στόματος τούτου φύλακον, τῷ οὐνομα ἦν Θῶνις.

- 114 Ἀκούσας δὲ τούτων ὁ Θῶνις, πέμπει τὴν ταχίστην ἐς 1
Μέμφιν παρὰ Πρωτέα ἀγγελίην, λέγουσαν τάδε· “Ἡκεῖ 2
ξείνος, γένος μὲν Τευκρὸς, ἔργον δὲ ἀνόσιον ἐν τῇ Ἑλλάδι
ἐξεργασμένος· ξείνου γὰρ τοῦ ἐωυτοῦ ἐξαπατήσας τὴν
γυναῖκα, αὐτὴν τε ταύτην ἄγων ἦκει καὶ πολλὰ κάρτα
χρήματα, ὑπ' ἀνέμων ἐς γῆν ταύτην ἀπενειχθεῖς. κότερα
δῆτα τοῦτον ἐῷμεν ἀσινέα ἐκπλέειν, ἢ ἀφελώμεθα τὰ ἔχων
ἦλθε;” Ἀντιπέμπει πρὸς ταῦτα ὁ Πρωτεύς λέγοντα τάδε· 3

was derived from the pilot of Mene-
laus, and the visit of Menelaus was
later than that of Paris (119. 1).
Stein.

Ταριχηίας] Not the same as those
mentioned above, 15. 1.

§ 3. **ὅτευνων**] This is Bekker's
correction for *θρεψ*, and is prob. the
true reading, not that there is any
difficulty about the *case* of *θρεψ*, the
dativus commodi (or *incommodi*) of
personal pronouns being often used
by Hdt. instead of the possessive
genitive (cf. I. 1. 4; 31. 3): but the
use of *δοτις* for *δοτις οὖν*, or *δοτις*
δὴ is uncommon except in later au-
thors (Krtüg.). Instances are found
in Aristophanes, Xenophon, and
Plato.

στίγματα [ῥδ.] 'The brand of the
god,' i.e. he became a *ιερόδουλος*. So
the Thebans who had fought against
Xerxes, when they had submitted to
him were branded with *στίγματα*
βασιλῆα, to imply that they were

runaway slaves (VII. 233. 4). Com-
pare the metaphor used by S. Paul
(*Gal.* 6. 17), and see Lob. *Ag.*
658. *ἐπιβάληται* = 'has put upon
him.'

§ 4. **πάντα λόγον**] 'Setting
forth the whole story, how matters
stood with regard to Helen' (I. 21.
2, n.). Cf. 115. 3.

Θῶνις] Cf. 116. 4. There was a
town of this name near Canopus.

CH. 114. § 1. **Τευκρὸς**] 'A
Teucrian.' The accentuation dis-
tinguishes it from *Τεύκρος*, the Ho-
meric hero. Hdt. uses *Τευκροί* and
Τρῶες as convertible terms (118. 3;
120. 5), and places the *ἀρχαῖα Τευ-
κροί* in the Troas before the time of
the Trojan war (V. 122. 2; VII. 20.
3): but we find no mention of *Τευ-
crians* in Homer. See Grote *H. G.*
I. 278 (I. 451).

§ 3. **λέγοντα**] Supply *τὸν ἀγγε-
λον*, which is implied in *ἀγγελίην*
(§ 1) and *ἀντιπέμπει*.

“Ἄνδρα τοῦτον, ὅστις κοτέ ἐστι ἀνόσια ἐργασμένος ξείνου
 τὸν ἐώντοῦ, συλλαβόντες ἀπάγετε παρ’ ἐμέ, ἵνα εἰδῶ ὃ τι
 115 κοτέ καὶ λέξει.” Ἀκούσας δὲ ταῦτα ὁ Θῶνις συλλαμβάνει
 τὸν Ἀλέξανδρον, καὶ τὰς νέας αὐτοῦ κατίσχει· μετὰ δὲ
 αὐτὸν τε τοῦτον ἀνήγαγε ἐς Μέμφιν καὶ τὴν Ἑλένην τε καὶ
 τὰ χρήματα, πρὸς δὲ καὶ τοὺς ἰκέτας. ἀνακομισθέντων δὲ
 πάντων εἰρώτα τὸν Ἀλέξανδρον ὁ Πρωτεὺς, τίς εἶη, καὶ
 ὁκόθεν πλέοι. ὁ δὲ οἱ καὶ τὸ γένος κατέλεξε, καὶ τῆς πατρὸς
 εἶπε τὸ οὐνομα, καὶ δὴ καὶ τὸν πλόον ἀπηγγέσατο, ὁκόθεν
 πλέοι. μετὰ δὲ ὁ Πρωτεὺς εἰρώτα αὐτὸν, ὁκόθεν τὴν Ἑλέ-
 νην λάβοι· πλανωμένου δὲ τοῦ Ἀλεξάνδρου ἐν τῷ λόγῳ,
 καὶ οὐ λέγοντος τὴν ἀληθείην, ἤλεγχον οἱ γενόμενοι ἰκέται,
 ἐξηγούμενοι πάντα λόγον τοῦ ἀδικήματος. τέλος δὲ δὴ
 4 σφι λόγον τόνδε ἐκφαίνει ὁ Πρωτεὺς, λέγων ὅτι “Ἐγὼ εἰ
 μὴ περὶ πολλοῦ ἡγεύμην μηδένα ξείνων κτείνειν, ὅσοι ὑπ’
 ἀνέμων ἤδη ἀπολαμφθέντες ἦλθον ἐς χώραν τὴν ἐμὴν, ἐγὼ
 ἂν σε ὑπὲρ τοῦ Ἑλλήνος ἐτισάμην, ὅς, ὦ κάκιστε ἀνδρῶν,
 ξεινίων τυχῶν, ἔργον ἀνοσιώτατον ἐργάσαιο. παρὰ τοῦ
 5 σεωυτοῦ ξείνου τὴν γυναῖκα ἦλθες· καὶ μάλα ταῦτά τοι οὐκ
 ἤρκεσε, ἀλλὰ ἀναπτερώσας αὐτήν, οἶχεαι ἔχων ἐκκλέψας.

ἐργασμένος] With ἐστι (10. 4, n.). Krüg. unnecessarily reads ἐργασμένον, placing the comma after ἐστι instead of after ἐώντοῦ.

δ τι κοτέ καὶ λέξει] ‘What in the world he will say (if he acts like this).’ κοτέ expresses impatience (I. 116. 2, n.), and καὶ emphasizes λέξει, in opposition to ἐργασμένος above. See I. 11. 7, note.

CH. 115. § 3. πλανωμένου] πλ. ἐν τῷ λόγῳ is the opposite of τὸν ἰθὺν φαίνειν λόγον (I. 118. 1), since wandering excludes the idea of a straight course.

οἱ γενόμενοι ἰκέται] As described above, 113. 3.

§ 4. λέγων ὅτι] ὅτι (never ὡς) occasionally introduces the exact words of the speech. Thuc. I. 137. 6, ἐδήλου ἡ γραφή ὅτι Θεμιστοκλῆς ἦκε παρὰ σέ.

ἐγὼ] Repeated for the sake of

the emphasis gained by the collocation of ἐγὼ and σέ.

§ 5. παρὰ τοῦ κ.τ.λ.] The asyndeton adds emphasis: cf. 7. 3, n. Join παρὰ with γυναῖκα.

μάλα] introduces one more stage in the climax: = μάλ’ αὖ (I. 134. 5, n.).

ἀναπτερώσας] ‘Having given her the wings of desire.’ ἀναπτερώω is used of any violent emotion or excitement, here of guilty passion. The second count in the indictment is thus that Paris had debauched Helen’s mind.

ἔχων] Belongs to οἶχεαι (not to ἐκκλέψας on the analogy of I. 27. 4), and either simply = ‘with,’ like the Homeric τεύχεα ἦλυθ’ ἔχων (Il. x. 439), or more prob. = ‘habens uxoris loco’ (Schw.): cf. ἔσχε ἄλλην ἀδελφήν, III. 31. 7; βίη με λαβὼν εἶχε ὁ Πέρσης, IX. 76. 4.

καὶ οὐδὲ ταῦτά τοι μούνα ἤρκεσε, ἀλλὰ καὶ τὰ οἰκία τοῦ ξείνου κεραίσας ἤκεις. νῦν ὦν, ἐπειδὴ περὶ πολλοῦ ἡγήμαι μὴ ξεινοκτονέειν, γυναῖκα μὲν ταύτην καὶ τὰ χρήματα οὗ τοι προήσω ἀπάγεσθαι, ἀλλὰ αὐτὰ ἐγὼ τῷ Ἑλληνι ξείνῳ φυλάξω, ἐς ὃ ἂν αὐτὸς ἐλθὼν ἐκείνος ἀπαγαγέσθαι ἐθέλῃ· αὐτὸν δὲ σὲ καὶ τοὺς σοὺς συμπλόους τριῶν ἡμερέων προαγορεύω ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην τινὰ μετορμίζεσθαι· εἰ δὲ μὴ, ἅτε πολεμίους περιέψεσθαι.”

- 116 Ἑλένης μὲν ταύτην ἀπιξιν παρὰ Πρωτεύᾳ ἔλεγον οἱ ἱρέες γενέσθαι· δοκέει δέ μοι καὶ Ὀμηρος τὸν λόγον τοῦτον πυθέσθαι· ἀλλ’ οὐ γὰρ ὁμοίως ἐς τὴν ἐποποιίην εὐπρεπῆς ἦν τῷ ἐτέρῳ τῷ περ ἐχρήσατο· ἐς ὃ μετῆκε αὐτὸν, δηλώσας ὡς καὶ τοῦτον ἐπίσταιτο τὸν λόγον. δῆλον δέ·

§ 7. ταύτην.] See I. 9. 2, n. *τριῶν ἡμ.*] This gen. of time is prob. ‘partitive in conception’ (Madv.), some particular moment having to be selected out of the whole period: ‘in some portion of three days’ = ‘within three days.’

περιέψεσθαι] Probably passive. So *ὑσεται*, I. 2; *ἀπαρήσσεσθαι, ματήσσεσθαι*, V. 35. 1, 5 (Ab.). For the change of tense, cf. *προεῖπεν*... *ἀπαλλάσσεσθαι, εἰ δὲ μὴ, περιέψεσθαι* ὡς *πολεμίους*, VII. 149. 4. If we take *περιέψ.* actively, we may compare *ἐδοξε σφί διώξαι*... *ἐκ δὲ τῶν ἐλέων ὀρμεύμενον μὴ ἐπιμόγεσθαι*, II. 151. 4, where there is a similar change in the subject of the infinitives.

CH. 116. § 1. *ταύτην ἀπ.*] *ἀπιξιν* is predicate (I. 120. 1).

τῷ ἐτέρῳ] That which represented Helen as having really gone to Troy.

§ 8.] Those editors who retain these words, render them by *quare, quo respectu*, as if *ἐμβλέψας* had to be supplied (cf. VIII. 77. 1; *ἐς ἐωντόν*, I. 86. 6). But no parallel example of this use of *ἐς δ* can be found (at VIII. 63. 4, which Schw. quotes, the prep. has prob. a local sense). It seems better therefore to compare I. 115. 4, where *ἐς δ* (= un-

til) somewhat loosely couples an aorist (expressing a consequence) to a preceding imperfect. On this view *ἦν* would imply that Homer actually thought for a time of using the Egyptian legend:—‘however it was not (he found) so fitting, etc., and so at last he gave it up.’ Thus virtually (as Kenrick says) *ἐς δ* = *adeo ut*, and owing to its insertion the passage becomes an anacoluthon, there being no apodosis to follow the antecedent *ἀλλὰ—γὰρ*, which literally = ‘but inasmuch as.’ The elliptical use of *ἀλλὰ—γὰρ* in the sense of ‘however’ is derived from passages of this kind. Cf. 120. 6; 139. 3. Stein (without any authority) for *ἐς δ* reads *ἐκῶν*, comparing *ἐκῶν ἐπελήθετο*, III. 75. 2, and the use of *ἐκόντες* at II. 108. 2.

§ 2. *δῆλον δέ· κατὰ γὰρ κ.τ.λ.*] The simplest explanation is to take *κατὰ* as equivalent to *κατὰ ταῦτα καθ’ ὃ* (cf. 6. 1), and either suppose that the apodosis begins with *ἐν τούτοις* (§ 6), the intervening clauses being parenthetical, or (more prob.) supply *δῆλον ἐστὶ* before *ὡς ἀπηνείχθη*. ‘And this is clear, thus:—according to the fashion in which Homer versified the wanderings of Alexander, (it is clear, I say) how that he was carried out of his course’

κατὰ γὰρ ἐποίησ' ἐν Ἰλιάδι (καὶ οὐδαμῇ ἄλλη ἀνεπώδισε ἑαυτὸν) πλάνην τὴν Ἀλεξάνδρου, ὡς ἀπνηεῖχθαι αἶων Ἑλένην, τῇ τε δὴ ἄλλῃ πλαζόμενος, καὶ ὡς ἐς Σιδῶνα τῆς Φοινίκης ἀπῆκετο. ἐπιμέμνηται δὲ αὐτοῦ ἐν Διομήδεος ἀρ-
στείῃ, λέγει δὲ τὰ ἔπεα οὕτω·

etc. For the use of γὰρ after δῆλον δέ, cf. διέδεξε τῇδε οὐκ ἥκιστα· ἐπεὶ τε γὰρ κ.τ.λ. 134. 4. Blakesley takes κατὰ with ἐποίησε (though καταπαίω nowhere else occurs), and renders 'for he notices in his poem, the *Iliad*.' But the analogies of καταλέγω, καταγράφω, to which Bl. appeals, are opposed to this rendering. καταλέγειν, καταγράφειν mean 'to recount or write out *in full*,' 'to state or set down all the items' (hence the technical meaning of κατάλογος, καταγραφή): so that κατεποίησε ought to mean 'gave a detailed account in his poem,'—exactly what (Hdt. is arguing) Homer did not do. With the technical use of ἐποίησε compare ὁρθῶς μοι δοκέει Πίνδαρος παῖσαι, 'Pindar's verse, methinks, is very true,' III. 38. 8. The neatest corrections of the present passage are (1) δῆλον δὲ κατὰπερ ἐπ. (Reiz), 'it is clear from the way in which he versified:' cf. κατὰ ταῦτα δῆλοι (117. 1), and (2) δῆλόν δὲ κατὰ (= καθά) παρεποίησε (Bekker), 'it is clear from the way in which he deviated (from the regular account) when versifying.' But no correction is really necessary.

ἀνεπώδισε] 'And nowhere else did he take himself back over the same ground,' i.e. he has nowhere restated or modified his account. The word seems to have the double meaning of *repetition* and *revision*, like the Latin *retractare*.

ὡς...ἀπῆκετο] We should have expected ἀπικόμενος. Cf. I. 85. 2. n.

§ 3. ἐπιμέμνηται δὲ αὐτοῦ] Paley says that Hdt. seems to quote the Διομ. ἀριστείῃ 'not as part of the *Iliad*, but as a separate poem,' arguing that we should hardly say

'Shakespeare mentions Queen Catharine in his play of Henry VIII., and he mentions her in the fourth act' (*Cambr. Philosoph. Soc. Trans.* Vol. XI. Part 2). But this form of expression is exactly in harmony with the simplicity of Hdt.'s style, who dislikes crowding several ideas into one clause (see e.g. note on ἐχρέοντο, 108. 3). The passage which Hdt. proceeds to quote from the *Iliad* does not directly prove that Paris had been in Egypt, but the meaning is that Homer's account of the visit to Phoenicia renders it probable that he also knew the legend of the visit to Egypt, *διουρῆει γὰρ ἡ Συρία Αἰγύπτῳ* (below, § 6). αὐτοῦ = 'the story' (τὸν λόγον τούτου, § 1).

ἐν Διομ. ἀριστείῃ] 'Diomed's prowess' is the title now borne by the *fifth* book of the *Iliad*, but as the passage quoted occurs in Book VI. (line 289), we must suppose that more than the single book was formerly included under it. See the references to Diomed in Bk. VI. (lines 96, 119—236, 277, 306). The division of the *Iliad* and *Odyssey* into *books* prob. only dates from the time of Aristarchus (about 150 B.C.): see Müll. *Gr. Lit.* II. 474. Before that time the various parts of the poems were referred to by titles (such as that in the text) taken from the subject treated of. Thus Plato uses the phrases, 'Ὀδυσσεὺς ἐν Νεκυίᾳ, i.e. *Od.* XI.; ἐν Ἰλιάδι ἐπὶ τειχομαχίᾳ, i.e. *Il.* XII. (*Minos*, 319; *Ion*, 539), and Thuc. refers to the σκήπτρου παράδοσις, i.e. *Il.* II. 108 (Thuc. I. 9. 5).

τὰ ἔπεα] This is the nominative. So τὰ γράμματα ἔλεγε, I. 124. 2; τρίπους λέγει, V. 60. 1; ἦν λέγοντα τὰ χρηστήρια, VIII. 136. 1.

Ἐνθ' ἔσαν οἱ πέπλοι παμποίκιοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,
τὴν ὁδὸν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.

Ἐπιμέμνηται δὲ καὶ ἐν Ὀδυσσεΐῃ, ἐν τοισίδε τοῖσι ἔπεισι 4

Τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιώεντα,
ἔσθλα, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις
Αἰγυπτίῃ τῇ πλείστα φέρει ζείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἔσθλα μεμιγμένα, πολλὰ δὲ λυγρά.

καὶ τάδε ἕτερα πρὸς Τηλέμαχον Μενέλεως λέγει·

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τεληέσσας ἐκατόμβας.

Ἐν τούτοισι τοῖσι ἔπεισι δηλοῖ, ὅτι ἡπίστατο τὴν ἐς Αἴγυπ- 6
τον Ἀλεξάνδρου πλάνην· ὁμοῦρέει γὰρ ἡ Συρίη Αἰγύπτῳ·
οἱ δὲ Φοίνικες, τῶν ἐστὶ ἡ Σιδῶν, ἐν τῇ Συρίῃ οἰκέουσι.

117 Κατὰ ταῦτα δὲ τὰ ἔπεα καὶ τίδε τὸ χωρίον οὐκ ἤκιστα 1

τὴν ὁδὸν, ἣν] 'On the journey on which,' i.e. not on any other occasion. Cf. *ἀγων* Ἑλένην above, § 2.

ἀνήγαγεν] Perhaps ἀν- here = 'back homewards,' i.e. to Troy. But see I. 94. 9, note.

§ 4. ἐν Ὀδυσσεΐῃ] See *Od.* IV. 227, 351. §§ 4 and 5 have been pronounced spurious by Schäfer and others, because (1) both quotations refer to the sojourn of Menelaus in Egypt *after* the fall of Troy, and (2) the passage which follows (§ 6) alludes only to the quotation from the *Iliad* (§ 3). But (1) Hdt's argument here seems to be that the second passage implies that Menelaus had gone *intentionally* to Egypt, i.e. in order to find Helen, whose sojourn in Egypt is proved by the first passage (Nitzsch, quoted by Bähr). This view, though inconsistent with our present version of the *Iliad* (see II. III. 300), would correspond with the account given below (118. 5), and Hdt. may have forgotten that Homer represents Menelaus as driven by a

storm to Egypt, or the version of the legend in his copy of Homer may have been different. (2) The words ἐν τούτοισι τοῖσι ἔπεισι may fairly refer to all three quotations, though the clauses which follow are an expansion of the argument based on the passage from the *Iliad* only. (3) All the MSS. contain the passage without any trace of interpolation. On the whole therefore there seems to be hardly sufficient reason shewn for omitting the two sections.

§ 6. δηλοῖ] Probably impersonal, as at 117. 1.

CH. 117. § 1. καὶ τῶδε τὸ χ.] 'By these verses and this (latter) passage especially it is clear' &c. The use of *χωρίον* here is hardly enough in itself to condemn the words καὶ τῶδε τὸ χ. as spurious, though the only exactly parallel expression in a classical author (ἐν ἄλλῳ τόπῳ, used of a passage in Epicharmus by Xenophon, *Mem.* II. 1. 20) is itself too acc. to Valck. suspicious. The met-

ἀλλὰ μάλιστα δηλοῖ, ὅτι οὐκ Ὀμήρου τὰ Κύπρια ἔπεα ἔστι, ἀλλ' ἄλλον τινός. ἐν μὲν γὰρ τοῖσι Κυπρίοισι εἴρηται, ὡς τριταῖος ἐκ Σπάρτης Ἀλέξανδρος ἀπῖκετο ἐς τὸ Ἴλιον ἄγων τὴν Ἑλένην, εὐαεῖ τε πνεύματι χρησάμενος καὶ θαλάσση λείῃ, ἐν δὲ Ἰλιάδι λέγει ὡς ἐπλάζετο ἄγων αὐτήν. Ὀμηρος μὲν νυν καὶ τὰ Κύπρια ἔπεα χαιρέτω.

- 118 Εἰρομένου δέ μευ τοὺς ἱρέας, εἰ μάταιον λόγον λέγουσι οἱ Ἕλληνες τὰ περὶ Ἴλιον γενέσθαι ἢ οὐ, ἔφασαν πρὸς ταῦτα τάδε, ἱστορίῃσι φάμενοι εἰδέναι παρ' αὐτοῦ Μενέλεω. Ἐλθεῖν μὲν γὰρ μετὰ τὴν Ἑλένης ἀρπαγὴν ἐς τὴν Τευκρίδα γῆν Ἑλλήνων στρατιὴν πολλήν, βοηθεύσαν Μενέλεω ἐκ-

aphorical use of *χωρίον* (in a somewhat different sense) occurs in Thuc. (I. 97. 2), and a similar metaphor is implied in Hdt.'s phrases, *ἐπεὶν κατὰ τοῦτο γένωμαι τοῦ λόγου* (VI. 19. 2), *ἐπεὶν κατὰ τὴν Κιλικὴν τάξιν διεξιὼν γένωμαι* (VII. 77. 1). But the special prominence given by *τόδε* to one of the passages (apparently that from the *Iliad*, alluded to in what immediately precedes) seems meaningless, and the words are just such as might readily have found their way into the text from the margin. If *καὶ τόδε* might be retained and *τὸ χωρίον* alone omitted, the meaning might perhaps be: 'from these verses and from the following fact it is not merely a little but abundantly clear that' &c.—*τόδε* thus referring to the statement about the *Cypria* in § 2. For *οὐκ ἦκιστα ἀλλὰ μάλιστα*, see 172. 2, note.

δηλοῖ] = *δηλόν ἐστι* (V. 78. 1; IX. 68. 1). Cf. *διόδεξε*, II. 134. 4; *παρέξει*, I. 9. 5.

οὐκ Ὀμήρου] So Hdt. doubts whether the *Erigoni* is the work of Homer (IV. 32. 3). The *Cypria* (prob. the work of Stasinus of Cyprus: before 700 B.C.) immediately preceded the *Iliad* in the 'Cyclus', its conclusion being the resolve of Zeus to stir up strife between Agamemnon and Achilles (see Müll. *Gr. Lit.* I. 91). There is great difficulty however about Hdt.'s argu-

ment here, since according to Proclus (Platonist philosopher of Alexandria and Athens, about 450 A.D.) Paris on his way to Troy was represented in the *Cypria* as driven by a storm to Sidon, which city he besieged and took. We must suppose that this part of the poem stood differently in the time of Hdt. See Clinton on the Epic Cycle, *F. H. I.* 353.

§ 2. *εὐαεῖ τε κ.τ.λ.*] We seem to have here fragments of a quotation from the *Cypria*. Bähr quotes an attempt which has been made to restore the passage:—*Σπάρτηθεν δὲ τριταῖος Ἀλέξανδρος (θεοειδής) | Ἴλιον εἰσαφίκανε, ἄγων Ἑλένην (Ἀργεῖην) | εὐαεῖ τ' (ἀνέμων) πνοή λείῃ τε θαλάσση.*

ἐν δὲ Ἰλ.] i.e. in the passage quoted above, 116. 3.

χαιρέτω] The phrase implies that the question of authenticity is a troublesome one, which he is glad to dismiss. Cf. *εἴτε δὲ ἐγένετο τις Ζάλμοξις ἀνθρώπος, εἴτ' ἐστὶ δαίμων τις...χαιρέτω*, IV. 96. 2; also II. 28. 1, n.

CH. 118. § 1. *τὰ περὶ Ἰλ. γ.]* In apposition with *λόγον*, = *ματαιὸς λέγονσι γενέσθαι τὰ περὶ Ἴλιον*.

§ 2. *Ἐλθεῖν μὲν γὰρ*] It was true indeed (*μὲν*) that the Greeks went to Troy, but the rest of the story was unlike that given by Homer (*ἐκβάσαν δὲ κ.τ.λ.*).

βᾶσαν δὲ ἐς γῆν καὶ ἰδρυθεῖσαν τὴν στρατιὴν πέμπειν ἐς τὸ Ἴλιον ἀγγέλους, σὺν δέ σφι ἵεσθαι καὶ αὐτὸν Μενέλεων· τοὺς δ' ἐπεὶ τε ἐσελθεῖν ἐς τὸ τεῖχος, ἀπαιτέειν Ἑλένην τε καὶ τὰ χρήματα τὰ οἱ οἶχετο κλέψας Ἀλέξανδρος, τῶν τε ἀδικημάτων δίκας αἰτέειν· τοὺς δὲ Τευκρούς τὸν αὐτὸν λόγον λέγειν τότε καὶ μετέπειτα, καὶ ὁμνύντας καὶ ἀνώμοτοι, μὴ μὲν ἔχειν Ἑλένην, μηδὲ τὰ ἐπικαλούμενα χρήματα, ἀλλ' εἶναι αὐτὰ πάντα ἐν Αἰγύπτῳ καὶ οὐκ ἂν δικαίως αὐτοὶ δίκας ὑπέχειν, ἃ Πρωτεύς ὁ Αἰγύπτιος βασιλεὺς ἔχει. οἱ δὲ Ἕλληνες καταγελαῖσθαι δοκέοντες ὑπ' αὐτῶν, οὕτω δὲ ἐπολιόρκεον, ἐς ὃ ἐξείλουν. ἐλοῦσι δὲ τὸ τεῖχος ὥς οὐκ ἐφαίνετο ἡ Ἑλένη, ἀλλὰ τὸν αὐτὸν λόγον τῷ προτέρῳ ἐπυνθάνοντο, οὕτω δὲ πιστεύσαντες τῷ λόγῳ τῷ πρώτῳ οἱ Ἕλληνες αὐτὸν 119 Μενέλεων ἀποστέλλουσι παρὰ Πρωτέα. Ἀπικόμενος δὲ ὁ Μενέλεως ἐς τὴν Αἰγυπτον καὶ ἀναπλώσας ἐς τὴν Μέμφιν, εἴπας τὴν ἀληθείην τῶν πρηγμάτων, καὶ ξεινίων ἤντησε μεγάλων, καὶ Ἑλένην ἀπαθὲα κακῶν ἀπέλαβε, πρὸς δὲ καὶ τὰ ἐώντου χρήματα πάντα. Τυχὼν μέντοι τούτων ἐγένετο Μενέλεως ἀνὴρ ἄδικος ἐς Αἰγυπτίους. ἀποπλέειν γὰρ ὠρμημένον αὐτὸν ἴσχον ἄπλοιοι· ἐπειδὴ δὲ τοῦτο ἐπὶ πολλὸν τοιοῦτο ἦν, ἐπιτεχνᾷται πρῆγμα οὐκ ὄσιον· λαβὼν γὰρ δύο παιδία ἀνδρῶν ἐπιχωρίων ἔντομά σφεα ἐποίησε, μετὰ 3

§ 3. ἐπεὶ τε ἐσελθεῖν] I. 14. 8; 24. 11, n.

ἀπαιτέειν] I. 2. 4; 14. 2.

οἱ] = Μενελέω.

μὴ μὲν] Cf. μὴ μὲν, I. 68. 3; ἢ μὲν, I. 196. 7; οὐ μὲν οὐδέ, II. 120. 5; γε μὲν, VII. 152. 3; 'the Ionians using μὲν in forms of asseveration where the Attics use μὴν. But the words are the same. μὴν and δὴ are the more energetic forms; μὲν and δέ with the vowel shortened only oppose or even slightly distinguish.' Kenrick. Hence we may suppose that Hdt. used μὴν as well as μὲν (just as Homer uses both), and Bähr is probably right in retaining οὐ μὴν οὐδέ, II. 12. 2; καὶ μὴν, VIII. 68. 9; γε μὴν, VI. 129. 6. (In several other passages the MSS. vary

between μὴν and μὲν.) ἀλλὰ—μὲν (see 20. 1, n.) and καὶ—μὲν (e.g. IV. 45. 4; VI. 98. 2) are not to be classed with the instances given above.

§ 4. αὐτοὶ] Owing to λέγειν, above, the Trojans are now regarded as the speakers, instead of the Egyptian priests. The next sentence accordingly introduces the change from indirect to direct narration. Cf. 141. 3; I. 2. 5.

αὐ] = τούτων αὐ. Cf. Soph. O. 7. 1228, νῆψαι καθαρμῷ τῆνδε τὴν στέγην, ὅσα | κεύθει.

§ 5. οὕτω δὲ πιστ.] 'Then at last they believed.'

CH. 119. § 2. ἐγένετο] 'Proved himself' (I. 95. 3).

πρ. οὐκ ὄσιον] Cf. 45. 3.

ἔντομά] = σφάγια. Virg. Aen. II,

δὲ, ὡς ἐπαίσιος ἐγένετο τοῦτο ἐργασμένος, μισθελὶς τε καὶ
 διωκόμενος οἴχετο φεύγων τῇσι νηυσὶ ἐπὶ Λιβύης. τὰ
 ἐνθεύτεν δὲ ὅκου ἐτράπετο, οὐκέτι εἶχον εἰπεῖν Αἰγύπτιοι
 τούτων δὲ τὰ μὲν ἱστορήσι ἔφασαν ἐπίστασθαι, τὰ δὲ παρ'
 120 ἐνωτοῖσι γινόμενα ἀτρεκέως ἐπιστάμενοι λέγειν. Ταῦτα
 μὲν Αἰγυπτίων οἱ ἱρέες ἔλεγον· ἐγὼ δὲ τῷ λόγῳ τῷ περὶ
 Ἑλένης λαχθέντι καὶ αὐτὸς προστίθεμαι, τὰδε ἐπιλεγόμενος·
 εἰ ἦν Ἑλένη ἐν Ἰλίῳ, ἀποδοθῆναι ἂν αὐτὴν τοῖσι Ἕλλησι,
 ἥτοι ἐκόντος γε ἢ ἄκοντος Ἀλεξάνδρου. οὐ γὰρ δὴ οὕτω
 γε φρενοβλαβὴς ἦν ὁ Πριάμος οὐδὲ οἱ ἄλλοι προσήκοντες
 αὐτῷ, ὥστε τοῖσι σφετέροισι σώμασι καὶ τοῖσι τέκνοισι
 καὶ τῇ πόλι κινδυνεύειν ἐβούλοντο, ὅπως Ἀλέξανδρος Ἑλένη
 συνοικέη. εἰ δέ τοι καὶ ἐν τοῖσι πρώτοισι χρόνοις ταῦτα
 ἐγίνωσκον, ἐπεὶ πολλοὶ μὲν τῶν ἄλλων Τρώων, ὁκότε συμ-
 μίσγοιεν τοῖσι Ἕλλησι, ἀπώλλυντο, αὐτοῦ δὲ Πριάμου οὐκ
 ἔστι ὅτε οὐ δύο ἢ τρεῖς ἢ καὶ ἔτι πλείους τῶν παίδων, μάχης

116, 'Sanguine placastis ventos et virgine caesa, Sanguine quaerendi reditus.'

§ 3. ἐπαίσιος ἐγέν.] A periphrasis for the aor. pass. of ἐπατεῖν, which does not occur. Cf. I. 21. 2; μεταδιωκτὸς γινόμενος (= μεταδιωχθεὶς) III. 63. 1. So ἐκδοτὸν ἐποίησε, III. 1. 2; ἐπίλαμπτος ἔσται (= ἐπιλαμφθίσεται) 69. 5.

ἐπὶ Λιβύης] There was a place on the Libyan coast called Μενελῆϊος λιμήν (IV. 169. 2).

§ 4. ὅκου] For ὅκοι or ὅκη (I. 204. 2). Cf. ἐνθαῦτα (= δεῖρο) V. 72. 6; ἐκεῖ (= ἐκεῖσε) VII. 147. 4; αὐτοῦ, II. 178. 1, note.

CH. 120. § 1. ἥτοι...γε ἢ] ἥτοι...γε introduces the alternative which in the mind of the speaker is the more important, either (1) because (as here) it is more desirable in itself: cf. ἥτοι κείνόν γε ἢ σέ, I. 11. 4; ἥτοι κρύφα γε ἢ φανερώς, Thuc. VI. 34. 2: or (2) because it has more bearing on the context: ἐπεὶ προσδεχόμεθα πολεμίους ἥτοι μαχομένους γε ἢ πεισομένους παρέσεσθαι, ταχθώμεν ἢ κἀκλιστα, Xen. Cyrop. IV. 5, 22: or (3)

because it is the point on which the speaker has been mainly insisting: ἥτοι λόγοις γε τοιοῖσδε καὶ ἐν τούτων κακουργωτέροις ἢ ἐργοῖς, Thuc. VI. 38. 2. The more important 'alternative generally comes first. At II. 173. 6 we have τοι placed with one alternative and γε with the other.

§ 2. σώμασι] 'Their own lives.' ἐβούλοντο] We should have expected βούλεσθαι. Possibly the indic. is used for the sake of emphasis ('so infatuated that they were actually willing'), the hypothesis of Helen's presence being thus shewn to be at variance with the actual fact of their willingness to risk their all. But see note, I. 163. 3.

§ 3. εἰ δέ τοι καὶ] 'And even granting you (τοι) that in the first seasons (i.e. during the first years of the war) they were thus minded, still when many were continually slain, &c.

οὐκ ἔστι ὅτε οὐ] 'On each occasion,' *nunquam non*. The tense of ἔστι is not altered (notwithstanding the reference to past time) owing to the words having become a regular phrase.

φινομένης, ἀπέθνησκον, εἰ χρή τι τοῖσι ἐποποιούσι χρεώ-
μενον λέγειν· τούτων δὲ τοιούτων συμβαινόντων ἐγὼ μὲν 4
ἔλπομαι, εἰ καὶ αὐτὸς Πριάμος συνοίκεε Ἑλένη, ἀποδοῦναι
αὐτὴν τοῖσι Ἀχαιοῖσι, μέλλοντά γε δὴ τῶν παρόντων
κακῶν ἀπαλλαγῆσεσθαι. οὐ μὲν οὐδὲ ἡ βασιλεῖτή ἐς Ἀλέξαν- 5
δρον περιῆε, ὥστε, γέροντος Πριάμου ἑόντος, ἐπ' ἐκείνῳ
τὰ πρήγματα εἶναι· ἀλλὰ Ἐκτωρ, καὶ πρεσβύτερος καὶ
ἀνὴρ ἐκείνου μᾶλλον ἑὼν, ἔμελλε αὐτὴν Πριάμου ἀπο-
θανόντος παραλάμψεσθαι· τὸν οὐ προσήκε ἀδικέοντι τῷ
ἀδελφεῷ ἐπιτρέπειν, καὶ ταῦτα μεγάλων κακῶν δι' αὐτὸν
συμβαίνόντων ἰδίῃ τε καὶ αὐτῷ καὶ τοῖσι ἄλλοις πᾶσι
Τρωσί. Ἄλλ' οὐ γὰρ εἶχον Ἑλένην ἀποδοῦναι, οὐδὲ λέ- 6
γουσι αὐτοῖσι τὴν ἀληθείην, ἐπίστευον οἱ Ἕλληνες, ὥς μὲν
ἐγὼ γινώμην ἀποφαίνομαι, τοῦ δαιμονίου πάραςκευάζοντος,
ὅπως πάνωλεθρήν ὑπολόμενοι καταφανὲς τοῦτο τοῖσι ἀνθρώ-
ποις ποιήσωσι, ὥς τῶν μεγάλων ἀδικημάτων μεγάλα
εἰσὶ καὶ αἱ τιμωρίαι παρὰ τῶν θεῶν· καὶ ταῦτα μὲν, ἧ
ἐμοὶ δοκέει, εἴρηται.

121 Πρωτεύς δὲ ἐκδέξασθαι τὴν βασιλεῖτήν Ῥαμφίνιτον·

§ 4. **τούτων δὲ]** This sums up the preceding clause, and resumes the sentence (l. 29. 1).

ἐγὼ μὲν] Whatever others may think (l. 131. 1).

§ 5. **οὐ μὲν οὐδὲ]** 118. 3. n. This introduces the climax, the argument being: if Helen had been at Troy, (1) assuming that she had been Priam's own mistress, he would have given her up, (a) probably at first, (β) at any rate after a few years of war. (2) How much more then when she only belonged to a younger son?

περιῆε] See l. 7. 1, note. The imperfect is emphatic: 'was not by way of coming round to him,' i.e. he was not the next in succession.

τὰ πρήγματα] = *rerum summa*.

ἀνὴρ] Cf. πολλοὶ μὲν ἄνθρωποι, δλίγοι δὲ ἄνδρες, VII. 210. 4 (l. 85. 4 n.).

ἐπιτρέπειν] 'Supply ἀδικεῖν' Krüg. But Homer uses the word

in a context where it is difficult to supply any definite accusative: οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ (II. x. 79), = 'not at all did he give way to crabb'd age.' So here ἀδικέοντι ἐπιτρ. = *peccanti indulgere*.

§ 6. **ἀλλ' οὐ γὰρ]** Strictly speaking, the passage is an anacoluthon, the apodosis being suppressed: 'but inasmuch as they could not' etc., (they suffered what they did). Hence ἀλλὰ... γὰρ may be rendered 'however' (116. 1, n.).

ὥς μὲν ἐγὼ] Another reference to the theory of νέμεις (l. 32).

καὶ αἱ τιμωρίαι] As well as the ἀδικήματα.

ΣΗ. 121. § 1. **Πρωτεύς]** Cf. τούτου, 112. 1.

Ῥαμφίνιτον] Quite unhistorical. The name appears to contain that of Rameses, which is spelt among other varieties *Ramphes* in Manetho. Kendrick, II. 336. The whole of the 12th dynasty seems to have consisted

ἔλεγον, ὃς μνημόσυνα ἐλίπετο τὰ προπύλαια τὰ πρὸς ἐσπέρην
 τετραμμένα τοῦ Ἡφαιστείου. ἀντίους δὲ τῶν προπυλαίων 2
 ἔστησε ἀνδριάντας δύο, ὄντας τὸ μέγαθος πέντε καὶ εἴκοσι
 πηχέων, τῶν Αἰγύπτιοι τὸν μὲν πρὸς βορέῳ ἐστεῶτα καλέ-
 ουσι θέρος, τὸν δὲ πρὸς νότον χειμῶνα. καὶ τὸν μὲν καλέ- 3
 ουσι θέρος, τοῦτον μὲν προσκυνέουσί τε καὶ εὖ ποιέουσι,
 τὸν δὲ χειμῶνα καλεύμενον τὰ ἔμπαλιν τούτων ἔρδουσι.
 Πλουτόν δὲ τούτῳ τῷ βασιλεῖ γενέσθαι ἀργύρου μέγαν, τὸν 4
 οὐδένα τῶν ὕστερον ἐπιτραφέντων βασιλέων δύνασθαι ὑπερ-
 βαλέσθαι, οὐδ' ἐγγὺς ἐλθεῖν. βουλόμενον δὲ αὐτὸν ἐν ἀσφα- 5
 λείῃ τὰ χρήματα θησαυρίζειν, οἰκοδομέεσθαι οἶκημα λίθινον,
 τοῦ τῶν τοίχων ἓνα ἐς τὸ ἔξω μέρος τῆς οἰκῆς ἔχειν. τὸν 6
 δὲ ἐργαζόμενον, ἐπιβουλεύοντα, τάδε μηχανῶσθαι· τῶν
 λίθων παρασκευάσασθαι ἓνα ἐξαιρετὸν εἶναι ἐκ τοῦ τοίχου
 ῥηϊδίως καὶ ὑπὸ δύο ἀνδρῶν καὶ ὑπὸ ενός. ὥς δὲ ἐπετελέσθη 7
 τὸ οἶκημα, τὸν μὲν βασιλέα θησαυρίσαι τὰ χρήματα ἐν
 αὐτῷ. χρόνου δὲ περιῦντος τὸν οἰκοδόμον, περὶ τελευτὴν 8
 τοῦ βίου ὄντα, ἀνακαλέσασθαι τοὺς παῖδας (εἶναι γὰρ αὐτῷ

of kings of the name of Rameses.
ib. 325.

προπύλαια] See *101. 2*, note.

§ 2. πρὸς βορέῳ.....πρὸς νότον]
 The line of direction is supposed to
 be drawn from the north, so as to
 pass over the spot where the spec-
 tator stands, and then to be pro-
 duced to the south. See note, *8. 1*.

θέρος] Prob. the two statues faced
 one another. Hence the one on the
 north side would look towards the
 south, and receive the full sunlight
 on its face. (Schw.)

§ 3. τοῦτον μὲν] *I. 113. 2, n.*

§ 4. ἐπιτραφέντων] 'Succeed-
 ing:' = ἐπιγενομένων (*49. 3*). Wess.
 explains the word as equivalent to
 ἐπιτραφέντων (*I. 7. 5*) 'having the
 government committed to them.'
 But (not to mention other objections)
 this meaning will hardly suit the
 context, since ἐπιτρέπεσθαι properly
 implies the exercise of a *delegated*
 authority. The use of ἐπιτρέφεσθαι
 here may be compared with *I. 123. 2*.

§ 5. οἰκοδομέεσθαι] 'Had a

chamber built,' i.e. by a mason (τὸν
 ἐργαζόμενον, below).

τοῦ τῶν τοίχων] 'One of the
 walls of which extended to (opened
 upon) the outer part of the palace.'
 Hdt. does not mean that the cham-
 ber abutted on the outside of the pa-
 lace, but that one of its walls formed
 a portion of the outer wall of the
 palace. He mentions this, in order
 to shew how it was that the thieves
 could enter the οἶκημα without hav-
 ing first entered the οἰκίη. More
 usually ἔχειν ἐς (ἐπὶ) is used of nouns
 which more definitely imply direc-
 tion, e.g. streets, gates, canals, &c.
 See *I. 180. 4; 181. 4; 191. 8; IV.*
42. 4. In all these instances ἔχειν
 virtually = φέρειν.

§ 6. ἐξαιρετὸν] Notice the dif-
 ference in meaning between this
 word (= *exemptum*) and ἐξαιρετον,
 e.g. *98. 1* (= *exemptum*). So διαλυτός
 = *dissolubilis*, διάλυτος = *dissolutus*.
 Compare μεταπειστός and μεταπει-
 στος.

εἶναι] Cf. *I. 32. 8; II. 6. 1, n.*

δύο), τοῦτοις δὲ ἀπηγγέσθαι, ὡς ἐκείνων προορέων ὅκως 9
βίον ἀφθονον ἔχωσι, τεχνάσαιτο οἰκοδομέων τὸν θησαυρὸν
τοῦ βασιλέως. σαφέως δὲ αὐτοῖσι πάντα ἐξηγησάμενον τὰ 10
περὶ τὴν ἐξαίρεσιν τοῦ λίθου δοῦναι τὰ μέτρα αὐτοῦ, λέ-
γοντα ὡς ταῦτα διαφυλάσσοντες ταμίαι τῶν βασιλέως χρη-
μάτων ἔσονται. καὶ τὸν μὲν τελευτῆσαι τὸν βίον, τοὺς 11
δὲ παῖδας αὐτοῦ οὐκ ἐς μακρὴν ἔργου ἔχεσθαι· ἐπελθόντας
δὲ ἐπὶ τὰ βασιλιῆα νυκτὸς, καὶ τὸν λίθον ἐπὶ τῷ οἰκοδο-
μήματι ἀνευρόντας ῥηϊδίως μεταχειρίσασθαι καὶ τῶν χρημά-
των πολλὰ ἐξενέικασθαι. Ὡς δὲ τυχεῖν τὸν βασιλέα ἀνοί- 12
ξαντα τὸ οἰκημα, θουμάσαι ἰδόντα τῶν χρημάτων καταδεῶ
τὰ ἀργηῖα, οὐκ ἔχειν δὲ ὅν τινα ἐπαιτιᾶται, τῶν τε ση-
μάντρων ἑόντων σώων καὶ τοῦ οἰκήματος κεκληῖμένου. ὡς 13
δὲ αὐτῷ καὶ δις καὶ τρίς ἀνοίξαντι αἰεὶ ἐλάσσω φαίνεσθαι
τὰ χρήματα (τοὺς γὰρ κλέπτας οὐκ ἀνίεναι κερατίζοντας),
ποιῆσαι μιν τάδε· πάγας προστάξαι ἐργάσασθαι, καὶ ταύτας
περὶ τὰ ἀργηῖα, ἐν τοῖσι τὰ χρήματα ἐνῆν, στήσαι. τῶν 14
δὲ φωρῶν, ὥσπερ ἐν τῷ πρὸ τοῦ χρόνῳ, ἐλθόντων, καὶ
ἐνδύντος τοῦ ἐτέρου αὐτῶν, ἐπεὶ πρὸς τὸ ἄγγος προσῆλθε,
ἰθέως τῇ πάγῃ ἐνέχεσθαι· ὡς δὲ γινῶναι αὐτὸν ἐν οἴῳ κακῷ
ἦν, ἰθέως καλέειν τὸν ἀδελφεόν, καὶ δηλοῦν αὐτῷ τὰ παρε-

§ 9. ἐκείνων] Put for αὐτῶν (with reference to τοῦτοις), in order to mark more strongly the contrast between the ἐγὼ and ὑμεῖς of the *oratio recta* (i.e. between a selfish and an unselfish motive):—‘for their sakes’ (not for his own). Cf. 30. 10, where ἐκείνων similarly follows τοῦτους in order to mark the opposition between the two peoples mentioned.

§ 10. τὰ μέτρα] ‘The measurements.’ This refers, not to the actual dimensions of the stone, but to its *bearings*, i.e. its distance from the ground, from the corner of the wall, &c. Cf. 33. 3.

ταμίαι] An official title (cf. VIII. 51. 2): ‘comptrollers of the king’s treasury.’

§ 11. οὐκ ἐς μακρὴν] ‘Did not wait for long before they set to work.’

As in the phrase οὐ φημί and the like, the negative, while belonging to the main verb in construction, really only applies to another part of the sentence. For the feminine form, see I. 108. 6, n. ἐς implies the notion of waiting (cf. οὐκέτι ἐς ἀναβολὰς ἐποιεῖντο τὴν ἀποχώρησιν, VIII. 21. 3), the time at which the action commences being regarded as a *terminus ad quem*.

§ 12. ἐπαιτιᾶται] The subjunctive: cf. τράπηται, § 21.

σημάντρων] The seals would be made of clay (38. 5).

§ 14. τῇ πάγῃ ἐνέχ.] The language implies that the trap was worked by a spring, and small traps of this kind for catching birds are represented on the monuments. See Wilkinson, *Anc. Eg.* III. 38.

όντα, καὶ κελεύειν τὴν ταχίστην ἐσθύντα, ἀποταμῆν αὐτοῦ τὴν κεφαλὴν, ὅπως μὴ αὐτὸς ὀφθῆις, καὶ γνωρισθῆις ὡς εἴη, προσαπολέσῃ καὶ ἐκείων. τῷ δὲ δοῖναι εὖ λέγειν ¹⁵ καὶ ποιῆσαι μιν πεισθέντα ταῦτα· καὶ καταρμόσαντα τὸν λίθον, ἀπιέναι ἐπ' οἴκου, φέροντα τὴν κεφαλὴν τοῦ ἀδελφεοῦ. Ὡς δὲ ἡμέρῃ ἐγένετο, ἐσελθόντα τὸν βασιλέα ¹⁶ ἐς τὸ οἶκημα ἐκπεπλήχθαι, ὁρέοντα τὸ σῶμα τοῦ φωρὸς ἐν τῇ πάγῃ ἀνευ τῆς κεφαλῆς ἐὼν, τὸ δὲ οἶκημα ἀσινὲς καὶ οὔτε ἔσοδον οὔτε ἔκδυσιν οὐδεμίαν ἔχον. ἀπορεύμενον δὲ μιν τάδε ποιῆσαι· τοῦ φωρὸς τὸν νέκυν κατὰ τοῦ τείχεος ¹⁷ κατακρεμάσαι, φυλάκους δὲ αὐτοῦ καταστήσαντα ἐντείλασθαι σφί, τὸν ἂν ἴδωνται ἀποκλαύσαντα ἢ κατοικτισάμενον, συλλαβόντας ἄγειν πρὸς ἐαυτόν. ἀνακρεμαμένου δὲ ¹⁸ τοῦ νέκυος τὴν μητέρα δεινῶς φέρειν· λόγους δὲ πρὸς τὸν περιέοντα παῖδα ποιευμένην προστάσσειν αὐτῷ, ὅτεφ τρόπῳ δύναται, μηχανᾶσθαι ὅπως τὸ σῶμα τοῦ ἀδελφεοῦ καταλύσας κομῇ· εἰ δὲ τούτων ἀμελήσει, διαπειλέειν αὐτήν, ὡς ἐλθοῦσα πρὸς τὸν βασιλέα μηνύσει αὐτὸν ἔχοντα τὰ χρήματα. Ὡς δὲ χαλεπῶς ἐλαμβάνετο ἡ μήτηρ τοῦ περιέοντος ¹⁹

αὐτοῦ] Not ἐαυτοῦ, since that would more naturally refer to the subject of ἀποτάμειν. So αὐτῆς I. III. 2, because the introduction of the fresh subject, Ἄρταγος, does away with the necessity of the reflexive. See I. 86. 6, n.

προσαπολέσῃ] Some MSS. have προσαπολέσει (though the regular future would be προσαπολέει in Hdt.), in which case ὅπως (= *quomodo*: cf. I. 8. 3) depends on the notion of 'contriving' implied in ἐσθύντα ἀποταμῆν κ.τ.λ. While the subj. expresses the aim of the agent, the future dwells rather on the mode of the action, being the indirect form which corresponds to the direct question, πῶς οὐ προσαπολέσω; In Homer subjunctive and future (or at least the forms which afterwards become these) seem to be used almost interchangeably after final conjunctions: e.g. ἦτοι μὲν ἐγὼν εἰμ' ἐς πόλιν, ὅφρα με μήτηρ ὄψεται, *Oid.* XVII. 7.

δς] See I. 56. 2, n.

§ 16. ἐκδυσιν] This properly signifies the act of slipping out; hence the means whereby one can perform the act. Cf. περιέλασιν, I. 179. 4, n.

§ 17. κατὰ] 'Down from,' i.e. it was suspended from the top of the wall.

§ 18. δεινῶς φέρειν] The Egyptians attached great importance to funeral rites, 85. 1; 136. 4.

λόγους.....ποιευμένην] Clearly stronger than λέγουσαν. It means 'speaking sharply to,' 'having words with.' Kenrick compares δεινὸν κασιγνήτοις γίγνεσθαι λόγους, Eur. *Iph. Aut.* 367.

κομῇ] Cf. κομίζουσι, 85. 4.

§ 19. ἐλαμβάνετο] This is the middle voice, and governs παιδός, 'laid violent hands upon him,' 'took him roughly in hand.' Stein compares ἀλλήλων ἄπτοστο καταιτιώμενοι, V. 92. 15.

παιδᾶς, καὶ πολλὰ πρὸς αὐτὴν λέγων οὐκ ἔπειθε, ἐπι-
 τεχνήσασθαι τοιάδε μιν. ὄνους κατασκευασάμενον, καὶ 20
 ἀσκούς πλήσαντα οἴνου, ἐπιθεῖναι, ἐπὶ τῶν ὄνων, καὶ ἔπειτα
 ἐλαύνειν αὐτούς· ὥς δὲ κατὰ τοὺς φυλάσσοντας ἦν τὸν
 κρεμάμενον νέκυν, ἐπισπάσαντα τῶν ἀσκῶν δύο ἢ τρεῖς
 ποδεῶνας αὐτὸν λύειν ἀπαμμένους. ὥς δὲ ἔρρεε ὁ οἶνος, τὴν 21
 κεφαλὴν μιν κόπτεσθαι μεγάλα βοῶντα, ὥς οὐκ ἔχοντα
 πρὸς ὁκοῖον τῶν ὄνων πρῶτον τράπηται. τοὺς δὲ φυλάκους, 22
 ὥς ἰδεῖν πολλὴν ῥέοντα τὸν οἶνον, συντρέχειν ἐς τὴν ὁδὸν
 ἀγγηῖα ἔχοντας, καὶ τὸν ἐκκεχυμένον οἶνον συγκομίζειν ἐν
 κέρδει ποιευμένους· τὸν δὲ διαλοιδορέεσθαι πᾶσι ὀργὴν
 προσποιούμενον. παραμυθευμένων δὲ αὐτὸν τῶν φυλάκων, 23
 χρόνῳ πρηῦνεσθαι προσποιέεσθαι καὶ ὑπῖεσθαι τῆς ὀργῆς·
 τέλος δὲ ἐξελάσαι αὐτὸν τοὺς ὄνους ἐκ τῆς ὁδοῦ καὶ κατα-
 σκευάζειν. ὥς δὲ λόγους τε πλείους ἐγγίνεσθαι, καὶ τινα 24
 καὶ σκῶψαί μιν καὶ ἐς γέλωτα προαγαγέσθαι, ἐπιδοῦναι
 αὐτοῖσι τῶν ἀσκῶν ἕνα· τοὺς δὲ αὐτοῦ, ὥσπερ εἶχον, κατα-
 κλιθέντας πίνειν διανοέεσθαι, καὶ ἐκείνον παραλαμβάνειν,
 καὶ κελεύειν μετ' ἐωντῶν μέιναντα συμπίνειν· τὸν δὲ
 πεισθῆναι τε δῆ, καὶ καταμεῖναι. ὥς δὲ μιν παρὰ τὴν 25
 πόσιν φιλοφρόνως ἡσπάζοντο, ἐπιδοῦναι αὐτοῖσι καὶ ἄλλον
 τῶν ἀσκῶν. δαψιλῆϊ δὲ τῷ ποτῷ χρησαμένους τοὺς φυλά-
 κους ὑπερμεθυσθῆναι, καὶ κρατηθέντας ὑπὸ τοῦ ὕπνου,

§ 20. κατὰ τοὺς] 'Over against' (I. 76. 1).

ἐπισπάσαντα] 'He dragged up (as though to keep them in their place) some of the skins, and so (purposely) loosened the knots on two or three of the necks.' Or more literally:—'he dragged towards him and unfastened two or three of the knotted necks of the skins.' ἀπαμμένους = 'fastened with knots:' cf. ἀπάσας ἀμματα ἐν ἱμάντι (IV. 98. 1).

§ 21. πρὸς ὁκοῖον τῶν ὄνων] This implies that he had unfastened the wine-skins on more than one ὄνος.

§ 23. κατασκευάζειν] 'Began to set their burdens right.' Owing

to the emptying of some of the skins, the load would have become unequally distributed. Cf. καταρμύζω (§ 15); καταρτίζω, V. 28. 2. (St.)

§ 24. προαγαγέσθαι] Notice the force of the middle voice:—'one or two went so far as (καί) to joke him, and brought him round to laugh on their side.'

ἐπιδοῦναι] ἐπι... = in addition to what they had already had.

πεισθῆναι τε δῆ] 'Actually consented.' δῆ is ironical (cf. I. 66. 4), the invitation being the object which he had had in view all the time.

§ 25. παρὰ] I. 32. 4, n.

κρατηθέντας] Cf. ἀνῆκε, I. 213. 2, n.

αὐτοῦ, ἐνθάπερ ἔπινον, κατακοιμηθῆναι. τὸν δὲ, ὡς πρόσω 26
 ἦν τῆς νυκτός, τό τε σῶμα τοῦ ἀδελφεοῦ καταλύσαι, καὶ
 τῶν φυλάκων ἐπὶ λύμῃ πάντων ξυρῆσαι τὰς δεξιὰς παρηίδας,
 ἐπιθέντα δὲ τὸν νέκυν ἐπὶ τοὺς ὄνους, ἀπελαύνειν ἐπ' οἴκου,
 ἐπιτελέσαντα τῇ μητρὶ τὰ προσταχθέντα. Τὸν δὲ βασιλέα, 27
 ὡς αὐτῷ ἀπηγγέλη τοῦ φῶρος ὁ νέκυσ ἐκκεκλεμμένος, δεινὰ
 ποιεῖν· πάντως δὲ βουλόμενον εὐρεθῆναι, ὅστις κοτὲ εἴη
 ὁ ταῦτα μηχανώμενος, ποιῆσαι μιν τάδε, ἐμοὶ μὲν οὐ πιστά·
 τὴν δὲ θυγατέρα τὴν ἐωυτοῦ κατίσαι ἐπ' οἰκήματος, ἐντει- 28
 λόμενον πάντας τε ὁμοίως προσδέκεσθαι, καὶ πρὶν συγ-
 γενέσθαι, ἀναγκάζειν λέγειν αὐτῇ, ὅ· τι δὴ ἐν τῷ βίῳ
 ἔργασται αὐτῷ σοφώτατον καὶ ἀνοσιώτατον· ὃς δ' ἂν
 ἀπηγγήσεται τὰ περὶ τὸν φῶρα γεγενημένα, τοῦτον συλ-
 λαμβάνειν, καὶ μὴ ἀπιέναι ἔξω. ὡς δὲ τὴν παῖδα ποιεῖν 29
 τὰ ἐκ τοῦ πατρὸς προσταχθέντα, τὸν φῶρα πυθόμενον τῶν
 εἵνεκα ταῦτα ἐπρήσσετο, βουληθέντα πολυτροπή τοῦ βα-
 σιλέος περιγενέσθαι, ποιεῖν τάδε. νεκροῦ προσφάτου ἀπο- 30
 ταμόντα ἐν τῷ ὄμφῃ τὴν χεῖρα, ἵεναι αὐτὸν ἔχοντα αὐτὴν
 ὑπὸ τῷ ἱματίῳ· ἐσελθόντα δὲ ὡς τοῦ βασιλέος τὴν θυγατέρα,
 καὶ εἰρωτώμενον τάπερ καὶ οἱ ἄλλοι, ἀπηγγέσασθαι ὡς
 ἀνοσιώτατον μὲν εἴη ἐργασμένος, ὅτε τοῦ ἀδελφεοῦ ἐν τῷ
 θησαυρῷ τοῦ βασιλέος ὑπὸ πάγης ἀλόντος ἀποτάμοι τὴν
 κεφαλὴν, σοφώτατον δὲ, ὅτι τοὺς φυλάκους καταμεθύσας
 καταλύσειε τοῦ ἀδελφεοῦ κρεμάμενον τὸν νέκυν. τὴν δὲ,

§ 26. ἐπὶ λύμῃ] 'By way of insult.' Lit. 'with a view to.'

ξυρῆσαι] This detail (if part of the original version) seems to prove the non-Egyptian origin of the story. Egyptian soldiers would have had no beards, it being the custom of all classes to shave. Cf. 36. 2. On the other hand the sentiment of ἐπὶ λύμῃ is thoroughly oriental. See 2 Samuel x. 4.

§ 27. δεινὰ ποιεῖν] 'Was loud in his anger.' Cf. κλαίωντων καὶ δεινὰ ποιούντων, III. 14. 6; οἱ Ἀθηναῖοι δαῖτα ἐπίουον νομίζοντες ἀδικεῖσθαι, Thuc. v. 42. 2, where the Scholiast explains by εἰδενόπῃδον, 'loudly

complained.' Thus δεινὰ ποιεῖν seems to refer to outward manifestations of anger, sorrow &c., while the more common δεινὸν ποιέεσθαι denotes the inward feeling, = *indignari* (St.).

ὅστις κοτὲ] 114. 3, n.

§ 28. τὴν δὲ θυγ.] δέ is put instead of γάρ after τάδε above, so as to answer to ἐμοὶ μὲν, = 'I do not believe it, but (they say)' &c.

ἐπ' οἰκήματος] ἐπ' = 'in' (lit. 'at,' i.e. 'at the entrance of'). Cf. ἐπὶ τῆς γωνίης, I. 51. 2, and the passage quoted from Aeschines, II. 86. 1, n.

§ 30. ἐν τῷ ὄμφῃ] Cf. 106. 4. For τὴν χεῖρα, see I. 119. 4, n.

ὡς ἤκουσε, ἄπτεσθαι αὐτοῦ. τὸν δὲ φῶρα ἐν τῷ σκοτέϊ 31
 προτείνειν αὐτῇ τοῦ νεκροῦ τὴν χεῖρα· τὴν δὲ ἐπιλαβομένην
 ἔχειν, νομίζουσιν αὐτοῦ ἐκείνου τῆς χειρὸς ἀντέχεσθαι· τὸν
 δὲ φῶρα προέμενον αὐτῇ οἴχεσθαι διὰ θυρέων φεύγοντα.
 Ὡς δὲ καὶ ταῦτα ἐς τὸν βασιλέα ἀνενειχθῆναι, ἐκπεπλήχθαι 32
 μὲν ἐπὶ τῇ πολυφροσύνῃ τε καὶ τόλμῃ ἀνθρώπου. τέλος
 δὲ διαπέμποντα ἐς πάσας τὰς πόλεις, ἐπαγγέλλεσθαι ἀδειᾶν
 τε διδόντα, καὶ μεγάλα ὑποδεκόμενον ἐλθόντι ἐς ὄψιν τὴν
 ἑωυτοῦ. τὸν δὲ φῶρα πιστεύσαντα ἐλθεῖν πρὸς αὐτόν, 33
 Ῥαμφίνιτον δὲ μεγάλως θωυμάσαι, καὶ οἱ τὴν θυγατέρα
 ταύτην συνοικίσαι, ὡς πλείστα ἐπισταμένῳ ἀνθρώπων·
 Αἰγυπτίους μὲν γὰρ τῶν ἄλλων προκεκρίσθαι, ἐκείνων δὲ
 Αἰγυπτίων.

122 Μετὰ δὲ ταῦτα ἔλεγον τοῦτον τὸν βασιλέα ζῶν κατα- 1
 βῆναι κάτω ἐς τὸν οἶον Ἕλληνας αἰδὼν νομίζουσι εἶναι, κα-
 κεῖθι συγκυβεῖν τῇ Δήμητρί· καὶ τὰ μὲν νικᾶν αὐτήν, τὰ
 δὲ ἐσσοῦσθαι ὑπ' αὐτῆς· καὶ μιν πάλιν ἄνω ἀπικέσθαι,
 δῶρον ἔχοντα παρ' αὐτῆς χειρόμακτρον χρύσειον. ἀπὸ δὲ 2
 τῆς Ῥαμφινίτου καταβάσιος, ὡς πάλιν ἀπικετο, ὁρτὴν δὴ
 ἀνάγειν Αἰγυπτίους ἔφασαν, τὴν καὶ ἐγὼ οἶδα ἔτι καὶ ἐς ἐμὲ
 ἐπιτελέοντας αὐτούς· οὐ μέντοι, εἴ τε δι' ἄλλο τι εἴ τε διὰ

§ 31. θυρέων] For the plural, see note on πύλων, I. 187. 1.

§ 32. ἀδειᾶν τε διδόντα] 'Offering a free pardon.' Elsewhere (VIII. 120. 2; IX. 42. 3) we have ἐν ἀδείῃ. Possibly the non-Ionic form may be explained by the fact that ἀδεία as used here was a technical term at Athens. See *Dict. Ant. Adēia*, *Amnestia*.

§ 33. πλείστα ἐπισταμ.] 'The wisest.' Cf. ἐγὼ δὲ κε σείο νοήματί γε προβαλομένη | πολλὸν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα, Hom. II. XIX. 218.

Αἰγυπτίους] Stein compares Aesch. *Fr.* 363, δειοὶ πλέκειν τοι μηχανὰς Αἰγύπτιοι.

CH. 122. § 1. καταβῆναι κάτω] Cf. 77. 7, n.

ἐς τὸν]=ἐς τοῦτο δ, the relative being attracted into the gender of

the predicate ἀδῶν. The periphrasis is prob. due to Hdt.'s reverence (cf. 3. 4). Stein notices a similar periphrasis with regard to the Ζεὺς κατὰχθόνιος of the Persians:—τῷ ὑπὸ γῆν λεγομένῳ εἶναι θεῷ (VII. 114. 3). See II. 86. 2, n. The Egyptian name for Hades was *Amenthe*, Ἀμένθης (Plut. *Mor.* 362). See Kenrick, *Anc. Eg.* I. 484 foll.

χειρόμακτρον] The 'golden kerchief' prob. symbolizes a good harvest, Demeter, i.e. *Isis* (59. 3), i.e. the Earth (42. 2, n.), being loser or winner according as she is favourable to the crops or the reverse. Hdt. seems to hint at some allegorical interpretation below (εἴτε δι' ἄλλο τι) Bähr. A somewhat similar legend is mentioned by Pl. (*Mor.* 355).

§ 2. ἀπὸ] 'In consequence of,' not 'after.'

ταῦτα ὀρτάζουσι, ἔχω λέγειν. φᾶρος δὲ αὐτημερὸν ἐξυφή-
 ναντες οἱ ἱρέες, κατ' ὧν ἔδησαν ἐνὸς αὐτῶν μίτρη τοὺς
 ὀφθαλμούς· ἀγαγόντες δέ μιν ἔχοντα τὸ φᾶρος ἐς ὁδὸν
 φέρουσαν ἐς ἱρὸν Δήμητρος, αὐτοὶ ἀπαλλάσσονται ὀπίσω·
 τὸν δὲ ἱρέα τοῦτον καταδεδεμένον τοὺς ὀφθαλμούς, λέγουσι
 ὑπὸ δύο λύκων ἄγεσθαι ἐς τὸ ἱρὸν τῆς Δήμητρος, ἀπέχον
 τῆς πόλιος εἴκοσι σταδίου· καὶ αὐτὶς ὀπίσω ἐκ τοῦ ἱροῦ
 123 ἀπάγειν μιν τοὺς λύκους ἐς τὸ αὐτὸ χωρίον. Τοῖσι μὲν
 νυν ὑπ' Αἰγυπτίων λεγομένοισι χράσθω, ὅτεφ τὰ τοιαῦτα
 πιθανὰ ἐστὶ ἐμοὶ δὲ παρὰ πάντα τὸν λόγον ὑπόκειται, ὅτι
 τὰ λεγόμενα ὑπ' ἐκάστων ἀκοῇ γράφω. ἀρχηγετεύειν δὲ
 τῶν κάτω Αἰγύπτιοι λέγουσι Δήμητρα καὶ Διόνυσον.
 Πρῶτοι δὲ καὶ τόνδε τὸν λόγον Αἰγύπτιοι εἰσι οἱ εἰπόντες,
 ὡς ἀνθρώπου ψυχὴ ἀθάνατος ἐστὶ, τοῦ σώματος δὲ καταφθί-

§ 3. αὐτημερὸν] With ἐξυφή-
 ναντες. The robe must be perfectly
 new.

κατ' ὧν ἔδησαν] I. 194. 6, n.
 αὐτῶν] We should naturally have
 expected the reflexive, the blind-
 folded person being a priest (τὸν
 ἱρέα τοῦτον below). Krüger's ex-
 planation is that αὐτῶν is substituted
 'from the point of view of the nar-
 rator.' But it seems simpler to sup-
 pose that the blindfolded priest is
 regarded by Hdt. merely as one
 among the ὀρτάζοντες (ἐπιτελέοντες)
 mentioned above, and therefore as
 distinct from the officiating priests
 who form the subject of the sentence.
 Stein corrects ἐκωτῶν. See 26. 1, n.

λύκων] Wolves appear frequently
 on the paintings of the mummies,
 and on the rolls of papyrus which re-
 present the descent of the soul to
Amenthe and its judgment before
 Osiris. Their nocturnal habits, per-
 haps also their voracity, naturally
 pointed them out as emblems of the
 grave. Kenrick.

CH. 123. § 1. πάντα τὸν λό-
 γον] i.e. not the Αἰγύπτιοι λόγοι
 specially (I. 75. 1, n.), but the work
 as a whole (I. 95. 1, n.): 'through-
 out my story.'

ὅπ' ἐκάστων] The plural implies
 that Hdt. is speaking of separate
 classes (not individuals) = 'each body
 of informants' (cf. I. 26. 4, n.), the
 reference being not so much to the
 colleges of priests in the different
 Egyptian towns (3. 3) as to the dif-
 ferent nations and πόλεις described
 in his work (I. 5. 5). Kenrick reads
 ὑπὲρ ἐκάστων, 'respecting every-
 thing,' but this loses the correspond-
 ence with ὑπ' Αἰγυπτίων above.

ἀκοῇ γράφω] 'I write as I hear'
 (κατὰ ἤκουον, 99. 1). The dative
 denotes the manner or accompan-
 ying circumstance (I. 87. 3, n.): lit.
 'I write by hearsay (only).' Com-
 pare the phrases βλεῖ ἐστίναι, σιγῇ
 ἀκούειν.

τῶν κάτω] A euphemism for the
 dead.

Διόνυσον] i.e. *Osiris* (42. 2). See
 Lob. *Agf.* 241.

§ 2. τοῦ σώμ. κ.τ.λ.] 'And that
 when the body decays it passes con-
 tinually into some other animal then
 just being born.' This is better than
 to take αἰεὶ with γινόμενον (like τοῦ
 αἰεὶ βασιλεύοντος, 98. 1)—'as these
 latter (τὰ ἄλλα ζῶα) are born from
 time to time.' So below γινόμενον
 = 'at the moment of birth.' Pro-

νοντος ἐς ἄλλο ζῶον αἰεὶ γινόμενον ἐσδύεται ἐπεὶ δὲ περιέλθῃ πάντα τὰ χερσαῖα καὶ τὰ θαλάσσια καὶ τὰ πετεινὰ, αὐτὶς ἐς ἀνθρώπου σῶμα γινόμενον ἐσδύνειν τὴν περιήλυσιν δὲ αὐτῇ γίνεσθαι ἐν τρισχιλίοισι ἔτεσι. τοῦτο γὰρ λόγῳ εἰσὶ οἱ Ἑλλήνων ἐχρήσαντο, οἱ μὲν πρότερον, οἱ δὲ ὕστερον, ὡς ἰδίῳ ἑαυτῶν εἰσὶν· τῶν ἐγὼ εἰδὼς τὰ οὐνόματα οὐ γράφω.

124 Μέχρι μὲν νυν Ῥαμφινίτου βασιλέως εἶναι ἐν Αἰγύπτῳ¹ πᾶσαν εὐνομίην ἔλεγον, καὶ εὐθηνέειν Αἴγυπτον μεγάλως· μετὰ δὲ τοῦτου, βασιλεύσαντά σφεν Χέοπα ἐς πᾶσαν κακότητα ἐλάσαι· κατακλητῶντα γὰρ μιν πάντα τὰ ἱρὰ,² πρῶτα μὲν σφεν θυσιῶν ἀπέρξαι, μετὰ δὲ ἐργάζεσθαι ἑαυτῷ κελεύειν πάντας Αἰγυπτίους. τοῖσι μὲν δὴ ἀπο- 3

perly speaking, the word *καταφθίνοντος* is inapplicable owing to the practice of embalmment, but Hdt. means merely to describe death by its usual accompaniment. Had he meant that the soul did not quit the body till *after* decay had set in (thus alluding to embalmment as intended to delay this period), he would have used a past participle instead of the present *καταφθίνοντος*. The Egyptian doctrine of transmigration seems to have been 'a refinement of sacerdotal philosophy, rather than an article of popular belief.' See Kenrick, *Anc. Eg.* i. 478 foll. With *περιήλυσιν* compare Plato's *πορείαν χιλιετηρῆς*, *Rep.* 615 a; *τρίτῃ περιόδῳ τῇ χιλιετηρῇ*, *Phaedr.* 249 a.

§ 3. *τοῦτο γὰρ λόγῳ*] This clearly refers to the doctrine of transmigration. Hence by *τόνδε τὸν λόγον* above Hdt. probably does not mean that the Egyptians were the first who believed in the immortality of the soul, but that they were the first who, believing this, believed also in metempsychosis (Larcher).

οἱ μὲν πρότερον] Prob. the Ὀρφικοί (81. 3), Pherecydes of Syros (about 540 B.C.), and Pythagoras. By οἱ δὲ ὕστερον Hdt. prob. refers to Empedocles of Agriguntum (about 445 B.C.: see Ritter and Preller,

Hist. Philosoph. 179), and the followers of Pythagoras in the different cities of Magna Graecia. The power of these Pythagorean societies in Hdt.'s own neighbourhood no doubt explains his reserve here. We find similar instances of reticence, i. 51. 5; IV. 43. 8.

CH. 124. § 1. *Μέχρι μὲν νυν*] Stein explains the chronological difficulties of Hdt.'s Egyptian history by supposing that he was taken by his guides first to Memphis and thence to the pyramids, and that he was thus induced to make two series of kings, the one, from Men to Rampsinitus (chs. 99—122), connected with Memphis, the other, from Cheops to Asychis (chs. 124—136), connected with the pyramids. See 101. 1, n.

ἐλάσαι] This might be intransitive (cf. *ἐς πᾶν κακοῦ ἀπικέαιτο*, VII. 118), 'drove headlong into all manner of wickedness:' but more prob. it governs *Αἴγυπτον* understood (cf. 128. 1). Manetho calls this king *Σούφις*,—the form on the inscriptions is *Schufu* (Bähr). The pyramids which Hdt. proceeds to describe are those of *Gizeh* near Memphis.

§ 3. *τοῖσι μὲν*] 'To some it was appointed:'—answered by *ἐτέρους* below.

δεδέχθαι, ἐκ τῶν λιθοτομιέων τῶν ἐν τῷ Ἀραβίῳ οὐρεῖ, ἐκ τούτων ἔλκειν λίθους μέχρι τοῦ Νείλου· διαπεραιωθέντας δὲ τὸν ποταμὸν πλοίοισι τοὺς λίθους ἐτέροις ἔταξε ἐκδέεσθαι, καὶ πρὸς τὸ Λιβυκὸν καλεούμενον οὖρος, πρὸς τοῦτο ἔλκειν. ἐργάζοντο δὲ κατὰ δέκα μυριάδας ἀνθρώπων αἰεὶ 4 τὴν τρίμηνον ἐκάστην. χρόνον δὲ ἐγγενέσθαι τριβομένῳ τῷ 5 λεῷ, δέκα μὲν ἔτεα τῆς ὁδοῦ κατ' ἣν εἰλκον τοὺς λίθους, τὴν ἔδειμαν ἔργον, ἐὼν οὐ πολλῷ τέφ' ἔλασσον τῆς πυραμίδος, ὥς ἐμοὶ δοκέειν· τῆς γὰρ μῆκος μὲν εἰσι πέντε στάδιοι, 6 εὖρος δὲ δέκα ὀργυαί, ὕψος δὲ, τῇ ὑψηλοτάτῃ· ἐστὶ αὐτῇ ἑωυτῆς, ὁκτῶ ὀργυαί, λίθου τε ξεστοῦ καὶ ζῶων ἐγγεγλυμένων· ταύτῃ τε δὴ τὰ δέκα ἔτεα γενέσθαι καὶ τῶν ἐπὶ τοῦ 7 λόφου, ἐπ' οὐ ἐστᾶσι αἱ πυραμίδες, τῶν ὑπὸ γῆν οἰκημάτων, τὰς ἐποιέετο θήκας ἑωυτῷ ἐν νήσῳ, διώρυχα τοῦ Νείλου

ἐκ τῶν λιθοτ.] Cf. 8. 1.

ἐκ τούτων] The repetition (cf. 10. 3 note, and πρὸς τοῦτο below) is meant to emphasize the distance over which the stones were conveyed, and illustrates Hdt.'s conversational style. Bähr refers to Iäger, 'qui ex istiusmodi repetitionibus colligit Herodotum senem opus suum conscripsisse.' (!)

καλεούμενον] See note, 8. 3.

§ 5. χρόνον δὲ κ.τ.λ.] 'And as to time, the people in their oppression had ten years to begin with taken up with the road.' χρόνον is an accus. of reference, used adverbially like μέγας, ὕψος. τῆς ὁδοῦ is the possessive genitive depending on ἔτεα (like στάδιοι τῆς ὁδοῦ below), the time spent on the construction being regarded as an attribute belonging to the road (St.). δέκα μὲν is answered by τῇ δὲ πυραμίδι, § 8.

ἔδον] By attraction for ἐούσαν. Cf. ἐόντας, I. 68. 4.

§ 6. τῆς γάρ] Cf. I. 172. 2.

καὶ ζῶων ἐγγ.] A genitive absolute irregularly coupled to the genitive of material (λίθου). Cf. I. 69. 1; VIII. 87. 4, ἐνέβαλε νηὶ φίλῃ ἀνδρῶν τε Καλυδῶν καὶ αὐτοῦ ἐπιπλέοντος

τοῦ Καλυδῶν βασιλέος. A cause-way still exists leading to the great pyramid (marked Z in Wilkinson's plan: *Anc. Eg.* III. 398). If this, as some authorities think, is to be identified with Hdt.'s ὁδός, ὁκτῶ ὀργυαί must be a mistake, since the actual height is about 85 feet, and Hdt. himself estimates the height of the hill at about 100 feet (127. 4).

§ 7. ταύτῃ τε] 'Here then the ten years (mentioned above) were spent, if we include also the underground chambers in the mound.' The correction ταύτης is unnecessary, ταύτῃ being used adverbially, though the construction afterwards (τῶν κ.τ.λ.) reverts to that of τῆς ὁδοῦ above.

τῶν—τῶν] Owing to the intervening clause ἐπ' οὐ...πυραμίδες, the article is placed with both of the epithets applied to οἰκημάτων (cf. 145. 1). As Hdt. avoids the use of compound sentences, so he also dislikes compound epithets.

τὰς ἐποιέετο] 'Which Cheops was having made as vaults.' τὰς for τὰ, by attraction to the predicate θήκας.

διώρυχα τοῦ Ν.] This seems to be a mistake. The lowest discovered

ἐσαγαγών. τῇ δὲ πυραμίδι αὐτῇ χρόνον γενέσθαι εἴκοσι 8
 ἔτεα ποιευμένη· τῆς ἐστὶ πανταχῇ μέτωπον ἕκαστον ὀκτὼ
 πλέθρα, εὐσῆς τετραγώνου, καὶ ὕψος ἴσον, λίθου δὲ ξεστοῦ
 τε καὶ ἀρμοσμένου τὰ μάλιστα· οὐδεὶς τῶν λίθων τριήκοντα
 125 ποδῶν ἐλάσσω. Ἐποιοῖθι δὲ ὧδε αὕτη ἡ πυραμὶς· ἀνα- 1
 βαθμῶν τρόπον, τὰς μετεξέτεροι κρόσσας, οἱ δὲ βωμίδας
 οὐνομάζουσι. τοιαύτην τὸ πρῶτον ἐπεὶ τε ἐποίησαν αὐτήν, 2
 ἥειρον τοὺς ἐπιλοίπους λίθους μηχανῇσι ξύλων βραχέων
 πεποιημένῃσι, χαμάθεν μὲν ἐπὶ τὸν πρῶτον στοῖχον τῶν
 ἀναβαθμῶν αἰείροντες· ὅπως δὲ ἀνίοι ὁ λίθος ἐπ' αὐτόν, εἰς
 ἐτέρην μηχανὴν ἐτίθετο, ἐστεῶσαν ἐπὶ τοῦ πρώτου στοίχου
 ἀπὸ τούτου δὲ ἐπὶ τὸν δεύτερον ἔλκετο στοῖχον ἐπ' ἄλλης

chamber in the great pyramid is 'considerably above the level even of the High Nile of the present day.' Kenr. I. 123. The mistake may possibly be explained by supposing that the pyramid was not open in Hdt's time.

§ 8. **πανταχῇ**] = πάντῃ (I. 126. 1).

πλέθρα] The more usual construction would be πλέθρων (126. 3). But here the phrase is analogous to τῆς μῆκος μὲν εἰσι πέντε στάδιοι (§ 6), μέτωπον ἕκαστον being the accus. of reference, 'as regards each face.' Most modern authorities give about 750 feet as the original length of the base line, and about 480 feet as the original height of the great pyramid. Schw. tries to defend Hdt. by rendering ἴσον, *pro ratione*, i.e. 'in proportion.' A more satisfactory defence is that of Zoega (mentioned by Bähr), viz. that Hdt. does not intend vertical but oblique height, i.e. the length of the sloping side from summit to base, which would prob. have been about 700 feet. But it is simpler to suppose that Hdt.'s eye was deceived in his attempt to estimate the vertical height.

οὐδεὶς] Notice the asyndeton (7. 3, n.).

CH. 125. § 1. **ἀναβαθμ. τρόπον**] It was built in stages, each platform

or layer of stones being smaller than the one below, so as to leave a step all round, on which the μηχαναί could be placed.

κρόσσας] Cf. πρόκροσαι, VII. 188. 1. Hdt. apparently wishes to describe a line of this shape —.

βωμίδας] Greek altars were generally set upon a projecting base, which thus formed a sort of step. See *Dict. Ant.*

§ 2. **τοὺς ἐπιλοίπους**] i.e. those required to fill up the angles, so as to make the face of the completed pyramid one continuous slope (the λίθος ξεστός mentioned 124. 8). Col. Vyse found under the rubbish accumulated at the base of the Great Pyramid two of the casing-stones in their original position.

ἐπ' ἄλλης μηχαν.] ἄλλης perhaps means 'different from that which raised it to the first step,' so that ἄλλης μηχαν. here is possibly the same as ἐτέρην μηχαν. above. Or Hdt. may mean that the stone was raised some distance above the first course by the one μηχανή, and then actually transferred to the second by the other above. Schw. unnecessarily assumes the omission of καὶ ἐκ τοῦ δευτέρου ἐπὶ τὸν τρίτον στοῖχον before ἐπ' ἄλλης μηχαν. Nothing definite is known about the construction of these 'cranes.' 'The stones bear marks

μηχανῆς. ὅσοι γὰρ δὴ στοῖχοι ἦσαν τῶν ἀναβαθμῶν, 3
 τοσαῦται καὶ αἱ μηχαναὶ ἦσαν· εἴ τε καὶ τὴν αὐτὴν
 μηχανὴν, εὐοῦσαν μίαν τε καὶ εὐβάστακτον, μετεφόρεον ἐπὶ
 στοῖχον ἕκαστον, ὅπως τὸν λίθον ἐξέλοιεν· λελέχθω γὰρ
 ἡμῖν ἐπ' ἀμφότερα, κατὰπερ λέγεται. Ἐξεποιήθη δ' ὧν τὰ 4
 ἀνώτατα αὐτῆς πρῶτα, μετὰ δὲ τὰ ἐπόμενα τούτων ἐξεποιούν,
 τελευταῖα δὲ αὐτῆς τὰ ἐπίγαια καὶ τὰ κατωτάτω ἐξεποιή-
 σαν. Σεσήμενται δὲ διὰ γραμμάτων Αἰγυπτίων ἐν τῇ 5
 πυραμίδι, ὅσα ἔς τε συρμαίνην καὶ κρόμνα καὶ σκόροδα
 ἀναισιμώθη τοῖσι ἐργαζομένοισι· καὶ ὡς ἐμὲ εὖ μεμνήσθαι
 τὰ ὁ ἑρμηνεύς μοι, ἐπιλεγόμενος τὰ γράμματα, ἔφη, ἑξακό-

of having been raised by machinery, but the width of the projection of each course seems not to suffice for planting on it machines of the necessary strength.' Kenr. It was probably owing to this narrowness of the courses that the μηχαναὶ were made ξύλων βραχέων.

§ 3. ὅσοι γὰρ] γάρ gives the reason for the use of ἄλλης.

εἴ τε καὶ] 'Or it may be that.' Hdt. is qualifying his statement, but thinks it unnecessary to repeat the previous clause. The thought fully expressed would be εἴτε τοσαῦται καὶ αἱ μηχαναὶ ἦσαν ὅσοι στοῖχοι ἦσαν, εἴτε καὶ κ.τ.λ.

ὅπως...ἐξέλοιεν] 'having previously taken out (cf. εἰς μηχανὴν above) the stone.' See I. II. 2; 17. 4, note.

κατὰπερ λέγεται] Sc. ὑπὸ τῶν Αἰγυπτίων.

§ 4. ἐξεποιήθη] ἐξ...='worked off,' finished.' The outer tier of stones, which completed the pyramid, would necessarily be added *first at the top*, because the steps below would be required for the μηχαναὶ, so long as there were any stones to be raised.

ἐπόμενα] If this is right, τούτων is prob. the possessive gen.,—τὰ ἐπόμενα being regarded as a subst.—'the succeeding parts of these.' Or perhaps we may compare the double

construction of ὑπήκοος with τινός and τινί. But Bekker's correction ἐχόμενα is very plausible.

§ 5. σεσήμενται] Singular (not plural), being in fact the regular singular form. Cf. πέφανται (from φαίνω) Hom. II. II. 122 (the plural form πέφανται, II. V. 531, comes from φένω); κέκρανται, Aesch. Supp. 943; κτετέρανται, Aristot. Post. An. I. 22. 7:—all of which are clearly examples of the singular. Occasionally however in the dramatists this termination seems to be used for the plural, in order to avoid the cumbersome form -ασμένοι εἰσι. See Paley's note, Aesch. Pers. 574.

γραμματῶν Αἰγ.] This seems to denote the *demotic* character, as opposed to the *hieroglyphic* (36. 9, n.), but in this case the inscription was probably later than the pyramid (Bähr).

ἐν τῇ πυρ.] Probably on the outer face (which has since been removed). Hieroglyphics are said to have been found in the interior chambers, but it seems unlikely that Hdt. saw these (I 24. 7, n.).

ὡς ἐμὲ εὖ μ.] Not 'as I well remember' (ὡς εὖ μέμνημαι), but 'assuming that my memory serves me right,' the infinitive introducing a qualification (I. 172. 1, n.). Cf. ὡς ἐμὲ εὐλόσκεν, 'according to my verdict at least,' VII. 24. 1.

· σια καὶ χίλια τάλαντα ἀργυρίου τετελέσθαι. εἰ δ' ἔστι 6
 οὕτως ἔχοντα ταῦτα, κόσα οἰκὸς ἄλλα δεδαπανῆσθαι ἔστι
 ἔς τε σίδηρον, τῷ ἐργάζοντο, καὶ σιτία καὶ ἐσθῆτα τοῖσι
 ἐργαζομένοισι; ὁκοτε χρόνον μὲν οἰκοδόμειον τὰ ἔργα τὸν
 εἰρημένον, ἄλλον δὲ, ὡς ἐγὼ δοκέω, ἐν τῷ τοὺς λίθους
 ἔταμον καὶ ἦγον, καὶ τὸ ὑπὸ γῆν ὄρυγμα ἐργάζοντο, οὐκ
 126 ὀλίγον χρόνον. Ἐς τοῦτο δὲ ἐλθεῖν Χέοπα κακότητος, 1
 ὥστε χρημάτων δεόμενον τὴν θυγατέρα τὴν ἐωντοῦ κατί-
 σαντα ἐπ' οἰκῆματος, προστάξαι πρήσσεσθαι ἀργίριον
 ὁκόσον δὴ τι· οὐ γὰρ δὴ τοῦτό γε ἔλεγον τὴν δὲ, τά τε 2
 ὑπὸ τοῦ πατρὸς ταχθέντα πρήσσεσθαι, ἰδίῃ δὲ καὶ αὐτὴν
 διανοηθῆναι μνημῆιον καταλιπέσθαι, καὶ τοῦ ἐσιόντος πρὸς
 αὐτὴν ἐκάστου δέεσθαι, ὅπως ἂν αὐτῇ ἓνα λίθον ἐν τοῖσι
 ἔργοισι δωρέοιτο. ἐκ τούτων δὲ τῶν λίθων ἔφασαν τὴν 3
 πυραμίδα οἰκοδομηθῆναι τὴν ἐν μέσῳ τῶν τριῶν ἐσθηκυῖαν,
 ἔμπροσθε τῆς μεγάλης πυραμίδος· τῆς ἔστι τὸ κῶλον

τετελέσθαι] The inf. is used, as if *ἔφη* had been a main verb, instead of belonging to a relative clause. Cf. ἀγαγέσθαι (I. 65. 6), εἶναι (II. 8. 2).

§ 6. σίδηρον] See 86. 5, n. 'Col. Vyse has discovered a piece of iron in the midst of the masonry of the Great Pyramid, which he thinks could only have been placed there when the monument was built.' Wilkinson, *Anc. Eg.* III. 13.

σιτία] Opposed to the vegetables mentioned above.

ὁκότε] 'Seeing that.' So Lat. *quando* = *quoniam*. Cf. *δκου*, I. 68. 2; 192. 3. For the omission of the augment in *οἰκοδόμειον*, see I. 19. 1, n. τὸν εἰρημένον] i.e. 30 years (124. 5, 8).

ἄλλον δὲ] Supply ἐργάζοντο or some other general verb out of *οἰκοδόμειον*.

CH. 126. § 2. ἰδίῃ δὲ] τε—δέ (cf. μέν—καί, I. 106. 3) is generally found when the second clause is intended to be made specially prominent (Madv.), emphasis being gained by opposing (instead of coupling) it

to the former clause. Cf. I. 108. 8; 153. 7.

ὅπως ἂν] I. 75. 5, n. ἐν τοῖσι ἔργ.] ἐν prob. has a local meaning: 'to be placed in her works.' Kenrick's rendering, 'in the course of his (sc. τοῦ ἐσιόντος) works,' loses sight of the peculiar sense in which Hdt. commonly uses *ἔργον* in these contexts (I. 93. 1).

§ 3. ἐν μέσῳ] i.e. the centre one of three smaller pyramids which still stand immediately to the east of the great pyramid (that of Cheops). It is marked D on Wilkinson's plan (*Anc. Eg.* III. 398).

τῶν τριῶν] The article is used as if they had been mentioned before, or were well known: cf. I. 65. 1.

τῆς] This refers to the main subject of discourse (πυραμίδα) notwithstanding the intervention of τῆς μεγ. πυρ. Stein compares *ἔδοξάν τε δὴ τὰς σφετέρας εἶναι οἱ βάρβαροι, καὶ πλείοντες ἐσέπεσον ἐς τοὺς πολέμους τῶν* (sc. τῶν βαρβάρων) *ἐστρατήγες* κ.τ.λ., VII. 194. 1. For the genitive *πλείθρον*, cf. I. 178. 3; also II. 138. 3, note.

127 ἕκαστον ὅλου καὶ ἡμίσεος πλέθρον· Βασιλεῦσαι δὲ τὸν 1
 Χέσπα τοῦτον Αἰγύπτιοι ἔλεγον πεντήκοντα ἔτα, τελευτή-
 σαιτος δὲ τούτου, ἐκδέξασθαι τὴν βασιλιήν τὸν ἀδελφεὸν
 αὐτοῦ Χεφρήνα· καὶ τούτον δὲ τῷ αὐτῷ τρόπῳ διαχρᾶσθαι 2
 τῷ ἑτέρῳ, τὰ τε ἄλλα καὶ πυραμίδα ποιῆσαι, ἐς μὲν τὰ
 ἐκείνου μέτρα οὐκ ἀνήκουσαν· ταῦτα γὰρ ὦν καὶ ἡμεῖς
 ἐμετρήσαμεν· οὔτε γὰρ ὑπεστί οἰκήματα ὑπὸ γῆν, οὔτε ἐκ 3
 τοῦ Νείλου διώρυξ ἦκει ἐς αὐτήν, ὥσπερ ἐς τὴν ἑτέραν,
 ῥέουσα· δι' οἰκοδομημένου δὲ αὐλῶνος ἔσω νήσον περιρρέει,
 ἐν τῇ αὐτὸν λέγουσι κεῖσθαι Χέσπα. ὑποδείμας δὲ τὸν 4
 πρῶτον δόμον λίθου Αἰθιοπικοῦ ποικίλου, τεσσεράκοντα
 πόδας ὑποβάς τῆς ἐτέρης τῷ αὐτῷ μέγαθος ἐχομένην τῆς

CH. 127. § 1. Χεφρήνα] On the inscriptions *Schafra* (Bähr). It is curious that Hdt. should not have noticed the improbability of the reigns of two *brothers* amounting to 106 years. Cf. I. 130. 1, n.

§ 2. ἐς μὲν] The natural antithesis would have been: 'but still worthy of note.' Owing however to the long parenthesis, ταῦτα γὰρ ὦν—κεῖσθαι Χέσπα, the construction is altered. See below, note on § 4.

ἐκείνου] = τῆς ἐκείνου (sc. Χέσπος πυραμίδος). Cf. τοῦ πατρός, 134. 1; 172. 2, n.

καὶ ἡμεῖς] 'We too' (as well as others), i.e. 'we ourselves.' Cf. 131. 3. ἡμεῖς, i.e. prob. Hdt. and the dragoman (ὁ ἐρμηνεύς, 125. 5). While engaged on these measurements Hdt. could hardly have helped observing the Sphinx, which stood immediately opposite the eastern face of this second pyramid. Neither Diodorus nor any ancient author before the Roman age mentions it, though it is now known from its inscription to be at least as old as Thothmes IV. (18th dynasty). Kenr. Cf. 175. 1, n.

§ 3. δι' οἰκοδ.] Hdt. is reminded of something which he had omitted above (124. 7). 'Now there (ἐν τῇ ἐτέρῃ) the canal (διώρυξ) flows in by a duct of masonry and surrounds

an island.' διώρυξ here stands for the water in the duct, just as ῥέθρον = both river and river-bed (see I. 186. 4, n.).

§ 4. ὑποδείμας δι] This answers ἐς μὲν above, the point of the antithesis being that, though not equal in measurement, the second pyramid was 'superior in finish, as being coated with granite.' Kenr. ὑπο- = 'at the bottom.'

τὸν πρ. δόμον] 'The basement.' δόμον is simply that which is laid or set by a mason (δέμω), = 'layer' or 'course' (I. 179. 3).

λίθου Αἰθ.] i.e. granite of the Cataracts (syenite), which 'still remains in loose blocks at the base.' Kenr. The outer casing of this pyramid is still entire for about 130 to 150 feet from the summit.

τ. π. ὑποβάς κ.τ.λ.] Notwithstanding the awkwardness of the expression, this, the reading of the MSS., is probably right. The difficulties of the passage are (1) the use of ὑποβάς, which is applied to the builder instead of to the thing built, though ὑποβάσαν (which has been conjectured) would be at least an equally strange expression; (2) the genitive τῆς ἐτέρας, which is apparently used because ὑποβάς here virtually implies a comparison: = 'going below as compared with the other,'

μεγάλης οἰκοδόμησε. ἐστᾶσι δὲ ἐπὶ λόφου τοῦ αὐτοῦ ἀμφο-
 128 τεραι, μάλιστα ἐς ἑκατὸν πόδας ὑψηλοῦ. βασιλεῦσαι δὲ
 καὶ ἑκατὸν λογιζονται ἔτεα, ἐν τοῖσι Αἰγυπτίοισι τε πᾶσαι
 εἶναι κακότητα, καὶ τὰ ἱρὰ χρόνου τοσούτου κατακληϊσθέντα
 οὐκ ἀνοιχθῆναι. τούτους ὑπὸ μίσεος οὐ κάρτα θέλουσι
 Αἰγύπτιοι οὐνομάζειν, ἀλλὰ καὶ τὰς πυραμίδας καλέουσι
 ποιμένος Φιλίτιος, ὃς τοῦτον τὸν χρόνον ἔνεμε κτήνεα κατὰ
 ταῦτα τὰ χωρία.

129 Μετὰ δὲ τοῦτον, βασιλεῦσαι Αἰγύπτου Μυκερίνον
 ἔλεγον, Χέοπος παῖδα· τῷ τὰ μὲν τοῦ πατρὸς ἔργα ἀπαδεῖν
 τὸν δὲ τὰ τε ἱρὰ ἀνοῖξαι, καὶ τὸν λεὼν τετρυμένον ἐς τὸ
 ἔσχατον κακοῦ ἀνεῖναι πρὸς ἔργα τε καὶ θυσίας· δίκας δὲ
 σφί πάντων βασιλέων δικαιοτάτας κρίνειν. κατὰ τοῦτο μὲν
 νυν τὸ ἔργον, ἀπάντων ὅσοι ἤδη βασιλεῖς ἐγένοντο Αἰγυπ-

[Ordinarily we have the dative (e.g. after ὑποδύνειν, I. 155. 6), and ὑποχωρήσαι τῇς χώρας, I. 207. 8, can can hardly be said to justify τῇς ἐτέρης here.]; (3) the insertion of τῶντὸ μέγαθος, which is probably to be explained by supposing that μέγαθος here (unlike its use at I. 60. 5; 203. 2) denotes merely length and breadth (excluding height): (4) the repetition τῇς ἐτέρης—τῇς μεγάλης (of the same pyramid), which however may perhaps be compared with ἐτέρην—ἄλλης, 125. 2. The words τῶντὸ μέγαθος are taken by Schw. with ὑποβάς, 'quod ad eandem (i.e. parem) magnitudinem spectat, non nisi quadraginta pedibus infra eam substitit,' 'in point of sameness of size keeping (only) forty feet below the other.' But it is better to follow Krüger, who takes τῶντὸ μέγαθος with οἰκοδόμησε, 'having fallen forty feet short of the other (in height) he built it (in other respects) of the same size, hard by the great one.' In point of fact there seems to have been a difference of only about 25 feet in height between the two. The conjecture ὑποβάσιν is ingenious, but does not get rid of the difficulties.

If the passage is corrupt, the key to it has not yet been found.

ἔχομένην] It stands about 500 feet from the Great Pyramid, to the south-west. Its orientation is precisely the same. Kenr. I. 127.

CH. 128. § 2. τοῦτους] Cheops and Chephren.

ποιμένος] This statement has been supposed to have arisen from some dim reminiscence of the tyranny of the 'Shepherd-kings' (*Hyksos* in Manetho), the name *Philistis* being thought to have been a corruption of *Philistine*, since the *Hyksos* are said to have come from the east. See Kenrick, *Anc. Eg.* II. 180, 191, foll. Rawlinson, *App.* (Bk. II.) VIII. 17.

CH. 129. § 1. Μυκερίνον] In a chamber of the third pyramid (I. 14. 1) 'a portion of a wooden case was found inscribed with a shield, which has been read *Menkera*.' Kenr.

τῷ τὰ μὲν... τὸν δὲ] There is nothing to govern τῷ in the second clause, the construction being changed.

τετρυμένον] I. 22. 3, n.
 πρὸς ἔργα] 'To their business.'
 Cf. I. 97. 4, n.

τίων, αἰνέουσι μάλιστα τοῦτον· τὰ τε ἄλλα γάρ μιν κρίνειν
 εὖ, καὶ δὴ καὶ τῷ ἐπιμεμφομένῳ ἐκ τῆς δίκης παρ' ἑωυτοῦ
 διδόντα ἄλλα, ἀποπιμπλάναι αὐτοῦ τὸν θυμὸν. Ἐόντι δὲ 3
 ἡπίῳ τῷ Μυκερίνῳ κατὰ τοὺς πολίτας, καὶ ταῦτα ἐπιτη-
 δεύοντι πρῶτον κακῶν ἄρξαι τὴν θυγατέρα ἀποθανοῦσαν
 αὐτοῦ, τὴν μούνον οἱ εἶναι ἐν τοῖσι οἰκίοισι τέκνον. τὸν δὲ, 4
 ὑπεραλγήσαντά τε τῷ περιεπεπτῶκεε πρήγματι, καὶ βουλό-
 μενον περισσώτερόν τι τῶν ἄλλων θάψαι τὴν θυγατέρα,
 ποιήσασθαι βοὺν ξυλίνην κοίλην. καὶ ἔπειτα καταχρυσώ-
 σαντά μιν ταύτην, ἔσω ἐν αὐτῇ θάψαι ταύτην δὴ τὴν
 130 ἀποθανοῦσαν θυγατέρα. Αὕτη ὦν ἡ βοὺς γῇ οὐκ ἐκρύφθη, 1
 ἀλλ' ἔτι καὶ ἐς ἐμὲ ἦν φανερὴ, ἐν Σαῖ μὲν πόλι ἐοῦσα,
 κειμένη δὲ ἐν τοῖσι βασιληίοισι, ἐν οἰκῇματι ἡσκημένῳ·
 θυμῆματα δὲ παρ' αὐτῇ παντοῖα καταγίζουσι ἀνὰ πᾶσαν
 ἡμέρην· νύκτα δὲ ἐκάστην πάννυχος λύχνος παρακαίεται.
 ἀγχοῦ δὲ τῆς βοδὸς ταύτης ἐν ἄλλῳ οἰκῇματι εἰκόνες τῶν 2
 παλλακέων τῶν Μυκερίνου ἐστᾶσι, ὡς ἔλεγον οἱ ἐν Σαῖ
 πόλι ἱρέες· ἐστᾶσι μὲν γὰρ ξύλινοι κολοσσοί, ἐοῦσαι
 ἀριθμὸν ὡς εἴκοσι μάλιστα κη, γυμναὶ ἐργασμέναι· αἱ τινες
 131 μέντοι εἰσὶ, οὐκ ἔχω εἰπεῖν, πλὴν ἡ τὰ λεγόμενα. Οἱ δὲ 1
 τινες λέγουσι περὶ τῆς βοδὸς ταύτης καὶ τῶν κολοσσῶν
 τόνδε τὸν λόγον· ὡς Μυκερίνος ἠράσθη τῆς ἑωυτοῦ θυ-

§ 2. ἐκ τῆς §.] 'In consequence of his judgment.' With ἐπιμεμφομένῳ. παρ' ἑωυτοῦ] *De suo*, i.e. *de suis pecuniis* (Bähr). Cf. VII. 29. 2; VIII. 5. 1.

§ 3. πρῶτον ἄρξαι] Cf. 77. 7, n. The real subject of ἄρξαι is the verbal notion contained in ἀποθανοῦσαν. So μετὰ Σόλωνα οἰχόμενον (I. 34. 1) = μετὰ τὸ οἰχεσθαι Σόλωνα.

§ 4. βοὺν] The symbol of *Isis* (41. 2; 132. 3). Hdt. is prob. thinking of the custom of making the mummy-cases in the image of *Osiris* (86. 2, n.).

καταχρυσῶν.] I. 98. 9, n.

μιν = Μυκερίνον.

CH. 130. § 1. γῇ οὐκ ἐκρ.] Hdt. seems to make this statement (prob. jestingly) with reference to

the custom described at 41. 4.

ἐν Σαῖ] This city did not become a royal residence till the time of Psammetichus. Prob. therefore the Mycerinus of this story was really Psammis (160. 1), who bore the surname of *Menkharra* (Mycerinus). Ab.

§ 2. κολοσσοί] Prob. originally an Ionic word, meaning simply a statue. Aesch. *Ag.* 406, εὐμόρφων δὲ κολοσσῶν ἐχθεται χάρις ἀνδρῶν. 'Being applied by the Ionians (the first Greeks who visited Egypt) to the statues of that country, which so often surpass the human standard, it acquired the specific meaning which it generally bears.' Kenrick.

ἐοῦσαι] The fem., because they were female figures.

ὡς εἴκοσι] Cf. 68. 8, n.

γατρός, καὶ ἔπειτα ἐμίγη οἱ ἀκούσῃ. μετὰ δὲ λέγουσι ὡς ²
 ἡ παῖς ἀπήγατο ὑπὸ ἄχρους, ὃ δὲ μιν ἔθαψε ἐν τῇ βοτῇ
 ταύτῃ, ἡ δὲ μήτηρ αὐτῆς τῶν ἀμφιπόλων τῶν προδουσέων
 τὴν θυγατέρα τῷ πατρὶ ἀπέταμε τὰς χεῖρας· καὶ νῦν τὰς
 εἰκόνας αὐτέων εἶναι πεπονθυίας τάπερ αἱ ζῶαι ἔπαθον.
 ταῦτα δὲ λέγουσι φλυηρέοντες, ὡς ἐγὼ δοκέω, τὰ τε ἄλλα ³
 καὶ δὴ καὶ τὰ περὶ τὰς χεῖρας τῶν κολοσσῶν· ταῦτα γὰρ ὦν
 καὶ ἡμεῖς ὠρέομεν, ὅτι ὑπὸ χρόνου τὰς χεῖρας ἀποβεβλή-
 κασι, αἱ ἐν ποσὶ αὐτέων φαίνονται ἐοῦσαι ἔτι καὶ ἐς ἐμέ.

- 132 Ἡ δὲ βοῦς τὰ μὲν ἄλλα κατακέκρυπται φοινικέῳ ἔμῃ, ¹
 τὸν αὐχένα δὲ καὶ τὴν κεφαλὴν φαίνει κεχρυσωμένα παχεῖ
 κάρτα χρυσῷ· μεταξύ δὲ τῶν κéréων ὁ τοῦ ἡλίου κύκλος
 μεμιμημένος ἔπεστι χρύσεος. ἔστι δὲ ἡ βοῦς οὐκ ὀρθή, ἀλλ' ²
 ἐν γούνασι κειμένη· μέγαθος δὲ, ὅση περ μεγάλη βοῦς ζωή.
 ἐκφέρεται δὲ ἐκ τοῦ οἰκήματος ἀνὰ πάντα τὰ ἔτεα. ἐπεὰν ³
 τύπτωνται οἱ Αἰγύπτιοι τὸν οὐκ οὐνομαζόμενον θεὸν ὑπ'
 ἐμεῦ ἐπὶ τοιούτῳ πρήγματι, τότε ὦν καὶ τὴν βοῦν ἐκφέρουσι
 ἐς τὸ φῶς. φασὶ γὰρ δὴ αὐτὴν δεηθῆναι τοῦ πατρὸς ⁴
 Μυκερίνου ἀποθνήσκουσας, ἐν τῷ ἐνιαυτῷ ἡπαξ μιν τὸν
 133 ἥλιον κατιδεῖν. Μετὰ δὲ τῆς θυγατρὸς τὸ πάθος δεύτερα ¹
 τούτῳ τῷ βασιλεῖ τάδε γενέσθαι· ἐλθεῖν οἱ μαντήιον ἐκ
 Βουτοῦς πόλιος, ὡς μέλλοι ἕξ ἔτεα μόνον βιὸς τῷ ἐβδόμῳ
 τελευτήσῃ. τὸν δὲ, δεινὸν ποιησάμενον, πέμψαι ἐς τὸ ²
 μαντήιον τῷ θεῷ ὀνειδισμα, ἀντιμεμφόμενον ὅτι ὁ μὲν

CH. 131. § 2. ἀπήγατο] Hang-
 ing was a common mode of suicide
 in Greece. In Egypt it was 'the
 customary mode of punishment for
 many capital crimes.' Wilkinson,
Anc. Eg. 11. 45.

§ 3. καὶ ἡμεῖς] Cf. 127. 2.
 φαίνοντο] 1. 100. 1, note.

CH. 132. § 1. φαίνα] 'Has
 the neck and head bare, and these
 are overlaid with gold of great thick-
 ness.'

ὁ τοῦ ἡλίου κ.] 47. 2, n. The
 ceremony described below was evi-
 dently connected with the worship
 of Isis.

§ 3. τὸν οὐκ οὐνομαζ.] i.e. Osiris.

Cf. 61. 2, and for the accus., 42. 9.
 ἐπὶ τοιούτῳ πρ.] 86. 2, n.

§ 4. αὐτὴν] Sc. τὴν θυγατέρα.
 μιν] The *subject* of κατιδεῖν, being
 used instead of ἑωυτὴν owing to
 φασί, above. Cf. 1. 86. 6, n.

CH. 133. § 1. δεύτερα.] Cf. πρῶ-
 τον, 129. 3.

Βουτοῦς] Cf. 63. 1; 155. 3.
 ἕξ ἔτεα μόνον] The same expres-
 sion is used of *Psammis* (161. 1).
 See note, 130. 1.

§ 2. τῷ θεῷ] 'The god,' because
 the particular goddess (Leto: 83. 2)
 is regarded as simply the expounder
 (προφήτης) of the divine will. Cf.
 Διὸς προφήτης ἐπὶ Δελφῶν πατρός,

αὐτοῦ πατὴρ καὶ πάτριος, ἀποκληίσαντες τὰ ἱρὰ καὶ θεῶν
οὐ μεμνημένοι, ἀλλὰ καὶ τοὺς ἀνθρώπους φθείροντες, ἐβίω-
σαν χρόνον ἐπὶ πολλόν, αὐτὸς δ' εὐσεβίης ἐὼν, μέλλοι
τάχως οὕτω τελευτήσῃν. Ἐκ δὲ τοῦ χρηστηρίου αὐτῷ³
δεύτερα ἐλθεῖν λέγοντα τούτων εἵνεκα καὶ συνταχύνειν
αὐτῷ τὸν βίον. οὐ γὰρ ποιῆσαί μιν τὸ χρεὼν ἦν ποιεῖν·
δεῖν γὰρ Αἴγυπτον κακοῦσθαι ἐπ' ἔτεα πεντήκοντά τε καὶ
ἐκατόν, καὶ τοὺς μὲν δύο τοὺς πρὸ ἐκείνου γενομένους
βασιλέας μαθεῖν τοῦτο, ἐκείνους δὲ οὐ. Ταῦτα ἀκούσαντα⁴
τὸν Μυκερῖνον, ὡς κατακεκριμένων ἤδη οἱ τούτων, λύχνα
ποιησάμενον πολλὰ, ὅπως γίνουτο νύξ, ἀνάψαντα αὐτά,
πίνειν τε καὶ εὐπαθέειν, οὔτε ἡμέρης οὔτε νυκτὸς ἀνιέντα,
ἕς τε τὰ ἔλεα καὶ τὰ ἄλσεα πλανώμενον, καὶ ἵνα πυνθάνοιτο
εἶναι ἐνηβητήρια ἐπιτηδεώτατα. ταῦτα δὲ ἐμνηχανῶτο, θέλων⁵
τὸ μαντήιον ψευδόμενον ἀποδέξαι, ἵνα οἱ δυώδεκα ἔτεα ἀντὶ
ἑξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεῖμεναι.

134 Πυραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πα-
τρὸς, εἴκοσι ποδῶν καταδέουσιν κῶλον ἕκαστον τριῶν πλέ-

Aesch. *Eum.* 19, and see note I. 210. 1. The dative probably depends on *ὀνειδισμα* (cf. *τῷ θεῷ ὀνειδισαί*, I. 90. 5).

ἀντιμυφόμενον] ἀντι—because the oracle implied that the gods were displeased with him.

ὁ μὲν αὐτοῦ π.] See I. 165. 1, note.

§ 3. ἐκ δὲ τοῦ χρ.] Bähr translates *post illud prius oraculum* (cf. I. 50. 2). But it is simpler to suppose that the words merely repeat ἐκ Βουτοῦ πόλιος (§ 1).

δεύτερα ἄθ.] Supply either *μαντήρια* or *ἀγγελον* (cf. I. 114. 3).

συνταχύνειν] Probably transitive (supply *τὸν θεόν* as subject). Cf. *ἡμέας συνταχύνειν ἀναγκάζεις*, III. 72. 1, where *τὴν ἐπιχείρησιν* may be supplied from 71. 5. *συν-* (not as in *συσπεύδων*, I. 92. 3) = 'to a close.' The addition of separate items implies a sum-total (as in *συγκεφαλαιῶν*), and this involves the notion of completion. *χρεὼν* and *δεῖν* refer to the action of destiny.

§ 4. ἡδη] The sentence had been already passed, and recrimination therefore was useless.

λύχνα] Stein sees in this legend a reference to the *λυχνοκατή* mentioned 62. 2.

ἵνα...εἶναι] Some editors after *εἶναι* insert *γῆς*, which, though not in the present MSS., was very possibly written by Hdt. (cf. *τῆς χώρας*, I. 98. 3), since Gregorius Corinthius (a grammarian who wrote a treatise on the Ionic dialect, about 1150 A.D.) quotes as words of Hdt., *ἵνα πυνθάνοιτο εἶναι τῆς (sic) ἐνηβητήρια ἐπιτηδεώτατα*. Valck. Compare note on *ἀπαρτί*, 158. 5.

§ 5. αἱ νύκτες] The nights formed a real part of the 'twelve' years, since they were turned into days: hence this apposition of *νύκτες* and *ἔτεα* is merely an instance of the σχῆμα καθ' ὅλον καὶ μέρος. See 41. 4, n.

CH. 134. § 1. τοῦ πατρὸς] 127. 2, n.

εἴκοσι π.] Stein renders 'lacking on each side twenty feet off three

θρων, εούσης τετραγώνου, λίθου δὲ ἐς τὸ ἡμῖν Αἰθιοπικοῦ τὴν δὴ μετεξέτεροί φασι Ἑλλήνων Ῥοδώπιος ἐταίρης γυναικὸς εἶναι, οὐκ ὀρθῶς λέγοντες. οὐδὲ ὦν οὐδὲ εἰδότες μοι φαίνονται λέγειν οὗτοι, ἥτις ἦν ἡ Ῥοδώπις· οὐ γὰρ ἂν οἱ πυραμίδα ἀνέθεσαν ποιήσασθαι τοιαύτην, ἐς τὴν ταλάντων χιλιάδες ἀναρίθμητοι, ὡς λόγῳ εἰπεῖν, ἀναισίμῳνται πρὸς δὲ, ὅτι κατὰ Ἀμασιν βασιλεύοντα ἦν ἀκμάζουσα Ῥοδώπις, ἀλλ' οὐ κατὰ τοῦτον. ἔτεσι γὰρ κάρτα πολλοῖσι ὕστερον τούτων τῶν βασιλέων τῶν τὰς πυραμίδας ταύτας λιπομένων ἦν Ῥοδώπις, γενεὴν μὲν ἀπὸ Θρηκῆς, δούλη δὲ ἦν Ἰάδμονος τοῦ Ἡφαιστοπόλιος, ἀνδρὸς Σαμίου, σύνδουλος δὲ Αἰσώπου τοῦ λογοποιοῦ. καὶ γὰρ οὗτος Ἰάδμονος ἐγένετο, ὡς διέδεξε 4

plethra.' But the second gen. on this view is very strange: we should have expected ὡς μὴ εἶναι τριῶν πλ. (7. 3). It seems better to make τριῶν πλέθρων depend directly on πυραμίδα, (cf. σταδίων, I. 178. 3), notwithstanding the insertion of ἐκκοσι ποδῶν καταδέουσιν. Translate 'save that it lacks twenty feet, of three plethra on each side.'

εούσης τετρ.] See note, I. 178. 3. The real length seems to have been 350 (not, as Hdt. says, 280) feet. This pyramid stands to the southwest of the second,—rather further from it than the second is from the first. It was called by the Arabian writers the Red Pyramid from the courses of granite (λθ. Alθ.) with which the base was covered. The casing has been removed from the part above the first twelve courses. Kenr. *Anc. Eg.* I. 132.

γυναικὸς] Like χρησμολόγος ἀνὴρ, I. 62. 5. On the attribution of the pyramid to Rhodopis, see Kenrick, *Anc. Eg.* II. 152.

§ 2. οὐδὲ ὦν οὐδέ] 'Not however that they even know, as I think, who R. was, when they speak.' So v. 98. 1, οὐδὲ ὦν οὐδὲ τούτου εἰκεκα ἔρωτες, 'not however that he was doing it for this cause either.' As in the phrase οὐδὲ γὰρ οὐδέ (I. 215. 4), the first οὐδέ belongs to the whole sentence, the second to

a single emphasized word. Though we may translate the expression here by 'however,' ὦν does not in itself possess an adversative force (cf. I. 11. 6). οὐδὲ ὦν is only the negative form of δ' ὦν (a weaker form of ἀλλ' ὦν), and the idea of opposition is derived entirely from the δέ, not from the ὦν, which latter almost always implies an inference or conclusion of some kind, and may often be rendered *quem ad modum res se habet*, 'under the circumstances' (Klotz, *Devarius* II. 17, 447). Thus here the statement οὐδὲ εἰδότες κ.τ.λ. may be regarded either as an inference from the preceding clause ('they assert... and therefore (δ') they do not even know') or as a fact opposed to it ('they assert, but (δέ) they do not even know'). See 139. 3, note.

ὡς λόγῳ εἰπεῖν] With the preceding word (15. 4).

πρὸς δέ] Sc. οὐδὲ εἰδότες.

Ἀμασιν] B. C. 569—526.

§ 3. δούλη δὲ ἦν] ἦν instead of εούσα.

λογοποιοῦ] See note I. 141. 2. Aesop himself is stated to have been a Thracian by birth. With Hephaestopolis, as a man's name, Wess, compares Sopolis, Anaxipolis.

§ 4. ἐγένετο] 'Passed into the hands of,' i. e. became his slave.

διέδεξε] Intrans. and impers. (=

τῇδε οὐκ ἦκιστα ἐπεὶ τε γὰρ πολλάκις κηρυσσόντων Δελφῶν
 ἐκ θεοπροπίου, ὃς βούλοιο ποιήν τῆς Αἰσώπου ψυχῆς
 ἀνελεῖσθαι, ἄλλος μὲν οὐδεὶς ἐφάνη, Ἰάδμονος δὲ παῖδός
 παῖς, ἄλλος Ἰάδμων, ἀνείλετο· οὕτω καὶ Αἰσώπος Ἰάδμονος
 135 ἐγένετο. Ῥοδῶπις δὲ ἐς Αἴγυπτον ἀπίκητο, Ξάνθεω τοῦ ἱ
 Σαμίου κομίσαντος· ἀπικομένη δὲ κατ' ἐργασίην, ἐλύθη
 χρημάτων μεγάλων ὑπὸ ἀνδρὸς Μυτιληναίου Χαράξου, τοῦ
 Σκαμανδρονύμου παῖδος, ἀδελφεοῦ δὲ Σαπφούς τῆς μου-
 σοποιοῦ. οὕτω δὴ ἡ Ῥοδῶπις ἐλευθερώθη, καὶ κατέμεινέ τε 2
 ἐν Αἰγύπτῳ, καὶ κάρτα ἐπαφρόδιτος γενομένη μεγάλα ἐ-
 κτήσατο χρήματα, ὥς ἂν εἶναι Ῥοδῶπιν, ἀτὰρ οὐκ ὥς γε ἐς
 πυραμίδα τοιαύτην ἐξικέσθαι. τῆς γὰρ τὴν δεκάτην τῶν 3
 χρημάτων ιδέσθαι ἐστὶ ἔτι καὶ ἐς τόδε παντὶ τῷ βουλομένῳ,
 οὐδὲν δεῖ μεγάλα οἱ χρήματα ἀναθεῖναι. ἐπέθύμησε γὰρ 4

'was clearly shewn'), since Aesop himself could hardly be said to have proved the point after his death. Cf. III. 82. 6; also note on δηλοῖ, II. 117. 1.

ἐπεὶ τε γὰρ] γὰρ simply refers back to διέδεξε τῇδε (116. 2; 162. 2). Δελφῶν] Acc. to the story, the Delphians had put Aesop to death, being exasperated by his sarcastic fables. Aristophanes alludes to some story of the kind (*Vesp.* 1446).

ἀνείλεσθαι] This does not depend on βούλοιο, but represents what in the *oratio recta* would have been ἀνελεῖσθω. Literally: 'for when, after many a proclamation from the Delphians, in obedience to an oracle, that whoso wished should recover the blood-money of Aesop, no one else appeared.' With the use of ἀνελεῖσθαι here compare Soph. *El.* 33, ὅτῳ τρόπῳ πατὴρ | δίκας ἀροίμην τῶν φονευσάντων πάρα. Bähr makes the apodosis begin with Ἰάδμονος δέ, but it is simpler to take this clause also as governed by ἐπεὶ τε, and to begin the apod. with οὕτω, = 'it was thus proved that.' With οὕτω in this sense compare ὥς at 105. 1.

παῖδός παῖς] It was customary in Greece to name the eldest son after his paternal grandfather.

καὶ Αἰσ.] As well as Rhodopis. CH. 135. § 1. ἐς Αἴγ.] To Nau-cratis (§ 6), where a great many Samians had settled (178. 4).

μουσοποιοῦ] Pindar uses μουσα in the sense of 'song,' e.g. *Nem.* III. 49.

§ 2. ὥς ἂν εἶναι 'P.] 'Considering it would be a Rhodopis' (of whom one would be using the term 'great'). ἂν is uncommon in phrases of this kind (cf. 8. 4. n.): but there is no reason why it should not stand, since a qualifying phrase implies the assumption that if one were to use the word qualified, it would only be in such and such a sense. Stein reads Ῥοδῶπι, arguing that χρήματα must be the subject of εἶναι, because it is of ἐξικέσθαι. (He does not see that Ῥοδῶπιν might be the subject of ἐξικέσθαι, like δύο τῶν παίδων οὐκ οἴους τε γενομένους ἐξικέσθαι πρὸς τὸν προκείμενον δέλλον, IV. 10. 3.) By this correction he gives ὥς a consecutive force in both clauses (μεγάλα ὥς thus = τοσαῦτα ὥστε): 'wealth so great that a Rhodopis might well possess it, but not great enough to suffice' &c. For the omission of οὕτω on this view of the passage, cf. 158. 1. But the correction is quite unnecessary.

Ῥοδῶπις μνημήιον ἐωυτῆς ἐν τῇ Ἑλλάδι καταλιπέσθαι, ποίημα ποιησαμένη τοῦτο, τὸ μὴ τυγχάνει ἄλλω ἐξευρημένον καὶ ἀνακείμενον ἐν ἱρῷ, τοῦτο ἀναθεῖναι ἐς Δελφοὺς μνημόσυνον ἐωυτῆς. τῆς ὦν δεκάτης τῶν χρημάτων ποι- 5 ησαμένη ὀβελοὺς βουπόρους πολλοὺς σιδηρέους, ὅσον ἐνεχώρηε ἡ δεκάτη οἱ, ἀπέπεμπε ἐς Δελφοὺς· οἱ καὶ νῦν ἐτι συννέεσθαι, ὅπισθε μὲν τοῦ βωμοῦ τὸν Χῖοι ἀνέθεσαν, ἀντίον δὲ αὐτοῦ τοῦ νηοῦ. Φιλέουσι δὲ κως ἐν τῇ Ναυκράτι 6 ἐπαφρόδιτοι γίνεσθαι αἱ ἐταῖραι. τοῦτο μὲν γὰρ αὕτη, τῆς περὶ λέγεται ὅδε ὁ λόγος, οὕτω δὴ τι κλεινὴ ἐγένετο, ὥς καὶ πάντες οἱ Ἕλληνες Ῥοδῶπιος τὸ οὖνομα ἐξέμαθον· τοῦτο δὲ, ὕστερον ταύτης, τῇ οὖνομα ἦν Ἀρχιδίκη, αἰοίδιμος ἀνὰ τὴν Ἑλλάδα ἐγένετο, ἔσσαν δὲ τῆς ἐτέρης περιλεσχήμεντος. Χάραξος δὲ ὥς λυσάμενος Ῥοδῶπιν ἀπενόστησε 7 ἐς Μυτιλήνην, ἐν μέλει Σαπφῶ πολλὰ κατεκερτόμησέ μιν. Ῥοδῶπιος μὲν νυν περὶ πέπαυμαι.

136 Μετὰ δὲ Μυκερίνον γενέσθαι Αἰγύπτου βασιλέα ἔλεγον· οἱ ἱεῖες Ἀσυχιν, τὸν τὰ πρὸς ἥλιον ἀνίσχοντα ποιήσαι

§ 4. τὸ μὴ] τοῦτο τὸ = τοιοῦτον οἶον. Cf. I. 32. 2; IV. 166. 2, μνημόσυνον ἐωυτοῦ λιπέσθαι τοῦτο τὸ μὴ ἄλλω εἰη βασιλεὶ κατεργασμένον. Following this latter passage, Stein in the present passage (against the MSS.) reads τυγχάνοι,—a correction which involves a slight change of meaning, since by the use of the optative the idea contained in the clause is represented as existing in (or as having passed through) the mind of Rhodopis, and as thus being the motive of her action.

τοῦτο ἀναθεῖναι] τοῦτο simply repeats. Cf. 124. 3. ἀναθεῖναι here = 'dedicate,' above = 'ascribe.' See 52. 4, n.

§ 5. τοῦτο μὲν] I. 30. 8, n. οὕτω δὴ τι] See note, I. 56. 1. καὶ πάντες] 'One and all' (I. 117. 1, n.).

τῇ] = ἐκείνη ᾗ. The antithesis between αἰοίδιμος (*cantibus celebrata*) and περιλεσχήμεντος (*fama ac sermone*: cf. I. 153. 3) is not very obvious.

Apparently Hdt. means that A., though celebrated in well-known amatory poems, had not the *wealth* to make people talk about her as they talked about Rhodopis.

§ 7. ἐν μέλει] 'In a lyric poem.' So of Alcaeus, V. 95. 2. Plato says (*Rep.* 398 d.) τὸ μέλος ἐκ τριῶν ἐστὶ συγκείμενον, λόγου τε καὶ ἁρμονίας καὶ ῥυθμοῦ, and in lyric (as opposed to epic) poetry the two latter elements were more important than the former.

μιν] Prob. Charaxus, not Rhodopis: though according to Athenaeus it was the mistress of Charaxus (named Doricha) whom Sappho attacked (Bähr).

πέπαυμαι] A sort of apology for the digression. Cf. IV. 30. 1.

CH. 136. § 1. Ἀσυχιν] Diodorus mentions a king called Σάσυχις (Bähr), who is identified by Wilkinson with Shishak the cotemporary of Solomon (B.C. 990). The initial Σ might easily have dropped out of the text after ΙΡΕΕΣ.

τῷ Ἡφαίστῳ προτύλαια, ἔοντα πολλῶ τε κάλλιστα καὶ πολλῶ μέγιστα. ἔχει μὲν γὰρ καὶ τὰ πάντα προτύλαια² τύπους τε ἐγγεγλυμμένους καὶ ἄλλην ὄψιν οἰκοδομημάτων μυρίην ἐκείνα δὲ καὶ μακρῷ μάλιστα. Ἐπὶ τούτου βασιλεύοντος, ἔλεγον, ἀμιξίης εὐούσης πολλῆς χρημάτων, γενέσθαι νόμον Αἰγυπτίοισι, ἀποδεικνύντα ἐνέχυρον τοῦ πατρὸς τὸν νέκυν, οὕτω λαμβάνειν τὸ χρέος προστεθῆναι δὲ ἔτι τούτῳ τῷ νόμῳ τόνδε, τὸν διδόντα τὸ χρέος καὶ ἀπάσης κρατέειν τῆς τοῦ λαμβάνοντος θήκης· τῷ δὲ ὑποτιθέντι τούτο τὸ ἐνέχυρον, τήνδε ἐπεῖναι ζημίην, μὴ βουλομένην ἀποδοῦναι τὸ χρέος, μητ' αὐτῷ ἐκείνῳ τελευτήσαντι εἶναι ταφῆς κυρῆσαι μήτ' ἐν ἐκείνῳ τῷ πατρίῳ τάφῳ μήτ' ἐν ἄλλῳ μηδενί, μήτε ἄλλον μηδένα τῶν ἐωυτοῦ ἀπογενόμενον θάψαι. Ὑπερβαλέσθαι δὲ βουλόμενον τούτον τὸν βασιλέα τοὺς πρότερον ἐωυτοῦ βασιλέας γενομένους Αἰγύπτου, μνημόσυνον πυραμίδα λιπέσθαι, ἐκ πλίνθων ποιήσαντα· ἐν τῇ γράμματα ἐν λίθῳ ἐγκεκολαμμένα τάδε λέγοντά ἐστι· ΜΗ ΜΕ ΚΑΤΟΝΟΣΘΗΣ ΠΡΟΣ ΤΑΣ⁶ ΛΙΘΙΝΑΣ ΠΥΡΑΜΙΔΑΣ. ΠΡΟΕΧΩ ΓΑΡ ΑΤΤΕΩΝ

§ 2. τὰ πάντα πρ.] See 101. 2; 121. 1.

ἄλλην ὄψιν] 'And thousands of other things seen in buildings' ('other architectural sights' L. and S. *Lex.*). *ὄψις* denotes the thing seen, as at 147. 1, where τῆς ἐμῆς ὄψιος = 'what I saw myself.' The act of doing is put for the thing done, just as it is also put for the means of doing the thing (121. 16, n.). So we use 'sight' both for *θέαμα* and *ὄψις*. *μυρίος* with a singular substantive is used in two ways by Hdt.: (1) where the meaning, as here, is quite indefinite (cf. *θῶμα μυρίον*, ch. 148); (2) where it has the definite meaning of 10,000, in which case it is only used with collectives (e.g. 1. 27. 2).

§ 3. ἀμιξίης] 'There being hardly any exchange of money dealings.'

ἀποδεικνύντα] Supply *τινα*. 'That a man might raise the sum which he needed (*χρέος*) by offering as pledge his father's mummy.'

καὶ ἀπάσης] i.e. not merely the one mummy, but the whole *θήκη*, which would contain all the mummies of the family.

§ 4. αὐτῷ ἐκείνῳ] Krüg. and Abicht place ἐκείνῳ in brackets: but Hdt. frequently uses this word to mark an implied contrast (here with the lender: see 121. 9, n.), or to emphasize a person or thing previously described (so ἐκείνῳ τάφῳ below: see 39. 3, n.). Stein compares Μεγάβαζος — πέμπει — ἀνδρας ἑπτα Πέρσας, οἱ μετ' αὐτὸν ἐκείνον (Megabazus) ἦσαν δοκιμώτατοι, v. 17. 1.

εἶναι] = ἐξεῖναι.

ἀπογενόμενον] Cf. 85. 1.

§ 5. ἐκ πλίνθων] Several brick pyramids still remain in Egypt. They seem to have been originally cased with stone (ἐν λίθῳ, below). This one has been conjectured to be the northernmost of the pyramids of *Dashour*. See Kenr. 1. 147.

ΤΟΣΟΥΤΟΝ, ὍΣΟΝ Ὁ ΖΕΥΣ ΤΩΝ ΑΛΛΩΝ ΘΕΩΝ.
 ΚΟΝΤΩ ΓΑΡ ὙΠΟΤΤΗΤΟΝΤΕΣ ΕΣ ΛΙΜΝΗΝ, ⁷
 Ὅ ΤΙ ΠΡΟΣΧΟΙΤΟ ΤΟΤ ΠΗΛΟΤ ΤΩ ΚΟΝΤΩ,
 ΤΟΤΤΟ ΣΤΑΛΛΕΓΟΝΤΕΣ, ΠΛΙΝΘΟΤΣ ΕΙΡΤΣΑΝ,
 ΚΑΙ ΜΕ ΤΡΟΠΩ ΤΟΙΟΥΤΩ ΕΞΕΠΟΙΗΣΑΝ. τοῦ-
 τον μὲν τοσαῦτα ἀποδέξασθαι.

- 137 Μετὰ δὲ τοῦτον βασιλεῦσαι ἄνδρα τυφλὸν ἐξ Ἀνύσιος ¹
 πόλιος, τῷ ὄννομα Ἀνυσιν εἶναι. ἐπὶ τούτου βασιλεύοντος
 ἐλάσαι ἐπ' Αἴγυπτον χειρὶ πολλῇ Αἰθιοπίας τε καὶ Σαβακῶν
 τὸν Αἰθιοπῶν βασιλέα. τὸν μὲν δὴ τυφλὸν τοῦτον οἴχεσθαι ²
 φεύγοντα ἐς τὰ ἔλεα, τὸν δὲ Αἰθιοπα βασιλεῦειν Αἰγύπτου
 ἐπ' ἔτεα πεντήκοντα· ἐν τοῖσι αὐτὸν τάδε ἀποδέξασθαι·
 ὅκως τῶν τις Αἰγυπτίων ἀμάρτοι τι, κτείνειν μὲν αὐτῶν ³
 οὐδένα ἐθέλειν, τὸν δὲ κατὰ μέγαθος τοῦ ἀδικήματος ἐκάστω
 δικάζειν, ἐπιτάσσοντα χώματα χεῖν πρὸς τῇ ἐσωτῶν πόλει,
 ἕθεν ἕκαστος ἦν τῶν ἀδικούντων. καὶ οὕτω ἔτι αἱ πόλεις ⁴
 ἐγένοντο ὑψηλότεραι· τὸ μὲν γὰρ πρῶτον ἐχώσθησαν ὑπὸ
 τῶν τὰς διώρυχας ὀρυζάντων ἐπὶ Σεσώστριος βασιλέος,
 δεύτερα δὲ ἐπὶ τοῦ Αἰθιοπος καὶ κάρτα ὑψηλαὶ ἐγένοντο.
 Ὑψηλέων δὲ καὶ ἐτέρων τασσομένων ἐν τῇ Αἰγύπτῳ ⁵
 πόλιων, ὡς ἐμοὶ δοκεῖ, μάλιστα ἢ ἐν Βουβάστι πόλις

§ 7. ὑποτύπτοντες] Aristophanes has parodied this passage (cf. I. 179. 4, n.): ΠΒΙ. τὸν δὲ πηλὸν ἐνεβάλλοντο πῶς; ΑΓ. οἱ χῆνες ὑποτύπτοντες ὥστερ ταῖς ἀμαῖς | ἐς τὰς λεκάνας ἐνέβαλλον αὐτὸν τοῖν ποδοῖν, 'the geese plunged both their feet in like trowels to raise it (ὑπο-), and so threw it on to the hods.' (An. 1143).

CH. 137. § 2. ἐπ' ἔτεα π.] About 750—700 B. C. This Aethiopian dynasty (the 25th) immediately preceded the reign of Psammetichus (cf. 152. 1). Sabacos has been identified with 'So, king of Egypt' (2 Kings 17. 4). Another king of this dynasty was Tirhakah (2 Kings 19. 9). See Kenrick's *Anc. Eg.* II. 363, foll.

§ 3. τῶν τις] 1. 71. 2, n.

τὸν δὲ] Cf. I. 107. 4, n.

ἐσωτῶν] The plural is used owing

to the notion of plurality implied in ἐκάστω (cf. 143. 3). For the importance of these χώματα (which may be compared with the 'dykes' in Holland), see 13. 4; 97. 2; 99. 5.

§ 5. τασσομένων] γενομένων, which Bähr reads, is found in two MSS., but is clearly a gloss. τασσομένων as it stands must be a military metaphor: 'posted on vantage ground' (ὑψηλέων). But the expression is a strange one, and I believe φρασσομένων to be the right reading, the floods being regarded as an invading army, against which the towns have to be fortified. Cf. φρασσόμενος, 99. 5.

ἢ ἐν Β. πόλις] 'The town at Bubastis.' πόλις is here used of the other buildings in the town, as opposed to the temple which had not been raised (see 138. 2). Hence

ἔξεχώσθη, ἐν τῇ καὶ ἱρόν ἐστι Βουβάστιος ἀξιαπήγητό-
 τατον. μέζω μὲν γὰρ ἄλλα, καὶ πολυδαπανώτερα ἐστι 6
 ἱρά, ἥδονῃ δὲ ἰδέσθαι οὐδὲν τούτου μάλλον. ἡ δὲ Βούβαστις
 138 κατὰ Ἑλλάδα γλῶσσαν ἐστὶ Ἀρτεμις. Τὸ δὲ ἱρόν αὐτῆς ἰ-
 ἀδε ἔχει. πλὴν τῆς ἐσόδου τὸ ἄλλο νῆσός ἐστι· ἐκ γὰρ
 τοῦ Νείλου διώρυχες ἐσέχουσι, οὐ συμμίσγουσαι ἀλλήλησι,
 ἀλλ' ἄχρι τῆς ἐσόδου τοῦ ἱροῦ ἐκατέρῃ ἐσέχει, ἡ μὲν τῇ
 περιρρέουσα, ἡ δὲ τῇ· εὖρος εὐρὸς ἐκατέρῃ ἑκατὸν ποδῶν,
 δένδρεσι κατὰσκιος. τὰ δὲ προπύλαια, ὕψος μὲν δέκα
 ὀργυμῶν ἐστὶ, τύποισι δὲ ἐξαπήχεσι ἐσκευάδαται ἀξίοισι
 λόγου. ἐὼν δ' ἐν μέσῃ τῇ πόλει τὸ ἱρόν κατορᾶται πάντοθεν 2
 περιϋόντι· ἅτε γὰρ τῆς πόλιος μὲν ἐκκεχωσμένης ὑψοῦ, τοῦ
 δ' ἱροῦ οὐ κεκνημένου, ὥς ἀρχήθεν ἐποικήθη, ἔσοπτὸν ἐστὶ.
 περιθίει δ' αὐτὸ αἵμασι καὶ ἐγγεγλυμμένη τύποισι. ἔστι δὲ 3
 ἔσωθεν ἄλσος δενδρέων μεγίστων πεφυτευμένον περὶ νηδὺν
 μέγαν, ἐν τῇ δὴ τῶγαλμα ἔνι. εὖρος δὲ καὶ μήκος τοῦ ἱροῦ

the phrase in the text, instead of ἡ Βούβαστις πόλις, which would have included the whole area. Some MSS. have μὲν Βουβάστι πόλις (which Bähr alters into μὲν Βούβαστις πόλις), but the dative is awkward, and μάλιστα μὲν cannot be justified by Thuc. I. 32. 1, where the phrase is followed by εἰ δὲ μή. (For a converse instance of confusion in the MSS. between ΜΕΝ and ΗΕΝ see I. 181. 2). Stein reads ἡ ἐν Βουβάστι πόλις, supplying γῆ, but this is far-fetched. For the name *Bubastis*, see 60. 1, n.

§ 6. ἥδονῃ δὲ κ.τ.λ.] Either (1) supply ἐστὶ, and translate 'one can see no temple with greater pleasure than this,' ἥδονῃ μάλλον being virtually equivalent to ἥδονῃ μέζοντι (for the use of the dative, see note on ἀκοῇ, 123. 1): or (2) construct ἰδέσθαι with ἥδονῃ (like the Homeric θαύμα ἰδέσθαι):—'in pleasantness to the beholder (lit. 'in pleasantness to behold') none surpasses this.' On this latter interpretation, which seems better than the former, we must supply some adjective with

μάλλον, — either ἀξιαπήγητον, as Schw. suggests, or more probably ἡδύ. For ἥδονῃ Valck. proposed to read ἡδιον (for the redundancy of μάλλον, cf. I. 31. 5), Wess. ἥδονῃ (cf. ἡν φόβος ἀκούσαι, VI. 112. 4).

CH. 138. § 1. πλὴν τῆς ἐσ.] i. e. the enclosure occupied a peninsula, owing to the two canals not actually meeting.

ἐσέχουσι] 'Run in,' so as to border the enclosure (sc. ἐπὶ τοῦ ἱροῦ, on the analogy of ἐσέχοντα ἐπὶ Αἰθιοπίας, II. 3).

ἐσέχει] Cf. I. 19. 4, n.

προπύλαια] 101. 2, n.

τύποισι] 'Figures' (106. 2).

ἐσκευάδαται] See note on ἐκεκοσμέατο, I. 100. 2.

§ 2. ὥς ἀρχήθεν ἐπ.] 'As if instead of the negative οὐ κεκνημένου (I. 187. 3, n.) we had had the positive κατὰ χώρην ἐστεῶτος (I. 17. 4).' St. The description corresponds very strikingly with the appearance of the ruins even now. Kenrick, II. 346. With τοῦ ἱροῦ —ἐσοπτὸν ἐστὶ, cf. I. 178. 3.

περιθίει] I. 178. 5.

πάντη σταδίου ἐστὶ. κατὰ μὲν δὴ τὴν ἔσοδον ἐστρωμένη 4
 ἐστὶ ὁδὸς λίθου ἐπὶ σταδίου τρεῖς μάλιστα κη, διὰ τῆς
 ἀγορῆς φέρουσα ἐς τὸ πρὸς ἡῶ· εὖρος δὲ, ὡς τεσσέρων
 πλέθρων τῇ δὲ καὶ τῇ τῆς ὁδοῦ δένδρεα οὐρανομήκεα
 πέφυκε· φέρει δ' ἐς Ἑρμέω ἱρὸν. τὸ μὲν δὴ ἱρὸν τοῦτο οὕτω
 139 ἔχει. Τέλος δὲ τῆς ἀπαλλαγῆς τοῦ Αἰθίοπος ὧδε ἔλεγον 1
 γενέσθαι. ὅψιν ἐν τῷ ὕπνῳ τοιήνδε ἰδόντα αὐτὸν οἴχεσθαι 2
 φεύγοντα· ἐδόκεε οἱ ἄνδρα ἐπιστάντα συμβουλευεῖν, τοὺς
 ἱρέας τοὺς ἐν Αἰγύπτῳ συλλέξαντα πάντας μέσους δια-
 ταμεῖν· ἰδόντα δὲ τὴν ὅψιν ταύτην λέγειν αὐτὸν, ὥς 3
 πρόφασιν οἱ δοκεοὶ ταύτην τοὺς θεοὺς προδεικνύειν, ἵνα
 ἀσεβήσας περὶ τὰ ἱρὰ, κακὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων
 λάβοι· οὐκ ὦν ποιήσῃ ταῦτα· ἀλλὰ γὰρ οἱ ἐξεληλυθῆναι

§ 3. πάντῃ] is unnecessary after *ἐθρος καὶ μήκος*. Cf. I. 181. 2.

σταδίου] 'Come to a furlong.' This 'descriptive' (Madv.) genitive denotes magnitude or value. Cf. τὸ ἐθρος τοῦ ποταμοῦ ἐστὶν ἑκοσι καὶ πέντε ποδῶν, Xen. An. I. 2. 8; τὸ τίμημα τῆς χώρας ἐξακισχιλίων ταλάντων ἐστίν, Dem. 14. 19; ποταμὸς, Κέρσεος ὄνομα, ἐθρος πλέθρον, Xen. An. I. 4. 4. (G. S. 54 δ). So we have *ὄργυίων*, 149. 4.

§ 4. κατὰ μὲν] Answered by τῇ δὲ καὶ τῇ.

λίθου] The genitive of material used instead of the more common instrumental dative.

οὐρανομήκεα] is Homeric.

Ἑρμέω] The Egyptian *Thoth*, 'the ibis-headed (65. 7, n.) god, a personification of the inventive powers of the human mind.' Kenrick, I. 426.

CH. 139. § 1. τέλος τῆς ἀπ.] 'Termin of release.' Cf. τέλος θανάτου, Hom. Od. v. 326; πέρας τοῦ ἀπαλλαγῆναι, Thuc. VII. 42. 2; μέχρι περ ἂν τέλος ἔχων ἑκαστον δόξῃ τοῦ καλῶς ἐξεργάσθαι, Plat. Leg. 772. In these passages τέλος (πέρας) denotes 'finish, completion, consummation,' and the genitive does little more than expand the notion of the governing noun. See

note on ὑδατὸς ἀποστροφή, 13. 6.

§ 3. πρόφασιν] Stein explains this as simply expressing the abstract verbal notion of *προφαίνειν*, so that *πρόφ. ταύτην προδεικνύειν* = *ταῦτα προφαίνειν* or *ταῦτα προδεικνύειν*. Certainly the word seems to have this meaning Soph. Trach. 662, unless Dindorf's conjecture *προφάνσκει* is right. But point is gained here, by translating 'occasion,' the word implying a mixture of the two meanings 'purpose' and 'pretext' ('bait,' Kr.). Cf. 161. 3. For the omission of the article, see I. 120. 1.

οὐκ ὦν] We may fairly render 'he would not *however* do this,' since it is more natural to our idiom to represent the resolve of the man as something opposed to the purpose of the gods. But ὦν does not in itself express this opposition (see notes, 134. 2; I. 11. 6),—on the contrary, it represents the resolve as a consequence: 'the gods were trying to lead him on &c., and so he would not do these things.' Cf. I. 59. 4, where the resolve of Pisistratus is represented by οὐκ ὦν as something *resulting* (or *inferred*) from, instead of *opposed* to (as we should say) the advice of Chilon.

ἀλλὰ γάρ] 'But inasmuch as the time had run out, during which he

τὸν χρόνον, ἐκόσον κεχρῖσθαι ἄρξαντα Αἰγύπτου ἐκχωρή-
 σειν. ἐν γὰρ τῇ Αἰθιοπίῃ ἐόντι αὐτῷ τὰ μαντήϊα, τοῖσι 4
 χρέωνται Αἰθίοπες, ἀνείλε, ὡς δέοι αὐτὸν Αἰγύπτου βασι-
 λεῦσαι ἕτεα πεντήκοντα. ὡς ὦν ὁ χρόνος οὗτος ἐξήιε, καὶ
 αὐτὸν ἡ ὄψις τοῦ ἐνυπνίου ἐπετάρασσε, ἐκὼν ἀπαλλάσσεται
 140 ἐκ τῆς Αἰγύπτου ὁ Σαβακός. 'Ὡς δ' ἄρα οἴχεσθαι τὸν 1
 Αἰθίοπα ἐξ Αἰγύπτου, αὐτὶς τὸν τυφλὸν ἄρχειν, ἐκ τῶν
 ἐλέων ἀπικόμενον· ἐνθα πεντήκοντα ἕτεα, νῆσον χάσας 2
 σποδῶ τε καὶ γῇ, οἴκεε. ὅκως γάρ οἱ φοιτᾶν σίτον ἄγοντας 2
 Αἰγυπτίῳ, ὡς ἐκάστοισι προστετάχθαι συγῇ τοῦ Αἰθίοπος,
 ἐς τὴν δωρεὴν κελεύειν σφέας καὶ σποδὸν κομίζειν. ταύτην 3
 τὴν νῆσον οὐδεὶς πρότερον ἐδυνάσθη Ἀμυρταίου ἐξευρεῖν,
 ἀλλὰ ἕτεα ἐπὶ πλέω ἢ ἐπτακόσια οὐκ οἶοί τε ἦσαν αὐτὴν
 ἀνευρεῖν οἱ πρότεροι γενόμενοι βασιλεῖς Ἀμυρταίου οὐνομα

was to rule, according to the oracle, before he departed from Egypt (he would now, he said, depart). See 120. 6, n.

§ 4. τὰ μαντήϊα] At Meroë (29. 9).

CH. 140. § 1. οἴκεε] 'Where he was living all the time.' We should rather say 'had been living.' But Hdt. often uses the imperfect in relative clauses of an action which is over before the action of the main verb in the sentence (here αὐτὶς ἄρχειν) has begun. Cf. ἐφέροντο, I. 66. 5; ἔφερε, II. 3. 2; ἐπόλεον, II. 93. 4. Sometimes, as here, this use of the imperf. seems to be meant to call attention to the duration of the action: sometimes, merely to add to the picturesqueness of the description.

§ 2. ὅκως...φοιτᾶν] I. II. 2; 24. II, n.

Αἰγυπτίῳ] This is the partitive gen., depending on ὡς ἐκάστοισι προστετάχθαι, the phrase being equivalent to Αἰγυπτίῳ ἐκάστους, ὡς αὐτοῖσι προστετάχθαι.

συγῇ τοῦ] 'Secretly in respect of,' 'without saying anything about it to,'—a construction on the analogy of λάθρα, κρύφα.

ἐς τὴν δωρεὴν] 'To serve for the (customary) gift.' These 'gifts' (compare the 'benevolences' of the earlier English kings, which were practically forced loans) differed only from a regular tribute (φόρος) as being paid in kind instead of in money. Darius first in the Persian empire changed the δῶρα into φόρος (III. 89. 4), only retaining the former system in certain cases. Thus the Colchians ἐς τὴν δωρεὴν had to send a certain number of children each year, the Arabians a certain amount of frankincense, &c. (III. 97).

§ 3. Ἀμυρταίου] A descendant of Amasis, who revolted against the Persian rule (about 460 B.C.) and eventually had to take refuge in the fens. See III. 15; Thuc. I. 110. By the expression used below (οἱ πρ. γεν. βασιλεῖς Ἀ.) Hdt. seems to acknowledge him as *de jure* king, and Thuc. speaks of him as ὁ ἐν τοῖς ἔλεσι βασιλεὺς.

ἐπτακόσια] This would place the reign of Anysis about 1150 B.C., and is completely inconsistent with 152. 1, where Psammetichus (B.C. 670) is represented as alive in the reign of Sabacos, the cotemporary of Anysis.

δὲ ταύτῃ τῇ νήσῳ Ἑλβὼ, μέγαθος δ' ἐστὶ πάντῃ δέκα σταδίων.

- 141 Μετὰ δὲ τοῦτον, βασιλεῦσαι τὸν ἱρέα τοῦ Ἡφαίστου, τῷ οὐνομα εἶναι Σεθών· τὸν ἐν ἀλογίῃσι ἔχειν παραχρησάμενον τῶν μαχίμων Αἰγυπτίων, ὡς οὐδὲν δεησόμενον αὐτῶν, ἀλλὰ τε δι' ἄτιμα ποιεῦντα ἐς αὐτοὺς, καὶ σφεας ἀπελίσσθαι τὰς ἀρούρας, τοῖσι ἐπὶ τῶν προτέρων βασιλέων δεδοσθαι ἐξαιρέτους ἐκάστῳ δυώδεκα ἀρούρας. μετὰ δὲ ἐπ' Αἴγυπτον ἑλαύνειν στρατὸν μέγαν Σαναχάριβον βασιλέα Ἀραβίων τε καὶ Ἀσσυρίων. οὐκ ὦν δι' ἐθέλειν τοὺς μαχίμους τῶν Αἰγυπτίων βοηθέειν· τὸν δὲ ἱρέα ἐς ἀπορίην ἀπειλημένον, ἐσελθόντα ἐς τὸ μέγαρον, πρὸς τῷγαλμα ἀποδύρεσθαι, οἷα κινδυνεύει παθεῖν. ὀλοφυρόμενον δ' ἄρα μιν ἐπελθεῖν ὕπνιον, 3 καὶ οἱ δόξαι ἐν τῇ ὕψι, ἐπιστάντα τὸν θεὸν θαρσύνειν, ὡς οὐδὲν πείσεται ἄχαρι ἀντιάζων τὸν Ἀραβίων στρατὸν· αὐτὸς γάρ οἱ πέμψειν τιμωροὺς. τοῖτοισι δὴ μιν πίσυνον 4 τοῖσι ἐνυπνίοισι, παραλαβόντα Αἰγυπτίων τοὺς βουλομένους οἱ ἔπεσθαι, στρατοπεδεύσασθαι ἐν Πηλουσίῳ· ταύτῃ γὰρ εἰσι αἱ ἐσβολαί· ἔπεσθαι δὲ οἱ τῶν μαχίμων μὲν οὐδένα ἀνδρῶν, καπήλους δὲ καὶ χειρώνακτας καὶ ἀγοραίους ἀνθρώ-

CH. 141. § 1. τὸν ἱρέα] i.e. the high priest.

Σεθών] No identification of this king has been found possible. Probably he was only king of part of Lower Egypt, Tirhakah (137. 2, n.) being the king of Egypt cotemporary with Sennacherib. Kenrick supposes that the 'bruised reed, Pharaoh king of Egypt' (2 *Kings* 18. 21) is an allusion to Sethos (cf. § 3). See *Anc. Eg.* II. 372. Certainly the words do not seem applicable to Tirhakah (2 *Kings* 19. 9).

τῶν μαχίμων] The simplest explanation is to regard this as the partitive gen. ('having slighted some of the soldiers:' cf. τῶν ὧν, 93. 4), though the gen. after ἐν ἀλ. ἔχειν, *quasi* ἀλογίῃσι ἔχειν (IV. 150. 5) or ἀλογέειν (III. 125. 1), might be justified by the instances given at I. 108. 6. Or παραχρ. may take both

gen. and accus., like φροντίζειν (cf. IV. 198. 3 with VII. 16. 6). The plur. ἀλογίῃσι denotes the frequency of the instances of the neglect.

τοῖσι] refers to σφεας. Translate 'whereas to each of them.' The privilege is again mentioned at 168. 1.

§ 2. Σαναχάριβον] About 690 B.C. 2 *Kings* 18. 13, 21; 19. 9, 35. The Jewish account is more faithful than the Egyptian, inasmuch as it notices the rumour of Tirhakah's expedition (cf. 'he shall hear a rumour,' 2 *Kings* 19. 7, with verse 9 of the same ch.), while the Egyptian makes the cause of the Assyrians' retreat wholly supernatural. Kenrick. On the use of Ἀραβίων here, see Rawlinson, *ad loc.*

§ 3. αὐτοῖς] We should have expected αὐτόν. See 118. 4, note.

§ 4. καπήλους] A separate caste (164. 1).

πους. ἐνθαῦτα ἀπικομένους, τοῖσι ἐναντίοις αὐτοῖσι ἐπι- 5
 χυθέντας νυκτὸς μὲν ἀρουραίους, κατὰ μὲν φαγεῖν τοὺς
 φαρετρεῶνας αὐτῶν, κατὰ δὲ τὰ τόξα, πρὸς δὲ τῶν ἀσπίδων
 τὰ ὄχανα, ὥστε τῇ ὑστεραίῃ φευγόντων σφέων, γυμνῶν
 ὅπλων, πεσεῖν πολλούς. καὶ νῦν οὗτος ὁ βασιλεὺς ἔστηκε 6
 ἐν τῷ ἱρῷ τοῦ Ἡφαίστου λίθινος, ἔχων ἐπὶ τῆς χειρὸς μῦν,
 λέγων διὰ γραμμάτων τάδε· ΕΣ ΕΜΕ ΤΙΣ ὈΡΕΩΝ
 ΕΥΣΕΒΗΣ ΕΣΤΩ.

- 142 Ἐς μὲν τοσόνδε τοῦ λόγου Αἰγύπτιοι τε καὶ οἱ ἱερεῖς 1
 ἔλεγον, ἀποδεικνύντες, ἀπὸ τοῦ πρώτου βασιλέως ἐς τοῦ
 Ἡφαίστου τὸν ἱερεῖα τοῦτον τὸν τελευταῖον βασιλεύσαντα
 μίαν τε καὶ τεσσεράκοντα καὶ τριηκοσίας ἀνθρώπων γενεὰς
 γενομένας, καὶ ἐν ταύτῃσι ἀρχιρέας καὶ βασιλέας ἐκατέρους
 τοσοῦτους γενομένους. καὶ τοὶ τριηκόσιοι μὲν ἀνδρῶν γενεαὶ 2
 δυνάεσθαι μύρια ἕτεα· γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἕτεά
 ἐστί. μίης δὲ καὶ τεσσεράκοντα ἔτι τῶν ἐπιλοιπῶν γενεῶν, 3
 αἱ ἐπήσαν τῇσι τριηκοσίῃσι, ἔστι τεσσεράκοντα καὶ τριηκό-

§ 5. ἀπικομένους] The accus. (instead of the gen. abs.) must be explained by supposing an anacoluthon. Cf. 66. 6. Bekker reads ἀπικομένου, Abicht ἀπικομένοις (omitting αὐτοῖσι). But αὐτοῖσι serves to emphasize τοῖσι ἐναντίοις, 'on their enemies themselves,' = 'actually on their enemies.'

μῦς] 'The mouse was an emblem of destruction, being produced in sudden and extraordinary numbers in Egypt.' Kenr.

κατὰ μὲν φαγεῖν...κατὰ δὲ] This form of expression (*anaphora*) with κατὰ is common in Hdt. So occasionally ἀπὸ (III. 36. 4; VIII. 89. 1). Cf. I. 66. 1, n. By Homer ἐν, σύν, παρ' (παρά), ἀν (ἀνά) are used in a similar way.

ὅπλων] This depends on γυμνῶν.

§ 6. τις] = πᾶς τις. Hom. II. 11. 382, εὐ μὲν τις δόρυ θηξάσθω.

CH. 142. § 1. ἐς μὲν] Answered by οσα.δέ, 147. 1.

μίαν τε κ.τ.λ.] Hdt. mentions eleven kings by name down to Se-

thos, and passes over 330 without comment (100. 1; 102. 1). The number of kings in Manetho's dynasties varies according to our present sources from 300 to 350 or even 500. Kenr. II. 93.

ἐκατέρους τοσοῦτους] 'Of either class as many as there had been generations.'

καί τοι] 'And, you know.' Prob. it is right to read here two words (compare the divided μὲν τα, I. 120. 6): but καί τοι (= *atqui*) would make good sense, καί τοι being used in Greek (as 'but' in English) to introduce the intermediate argument which precedes the conclusion (Stein): e.g. A is B, *but* (καί τοι) B is C, therefore (οὕτω, § 4) A is C.

δυνάεσθαι — ἐστί] Notice the change from plural to singular, the first ἕτεα being the accus. (not as at 30. 2), the second the nom.

§ 3. τῶν ἐπιλ. γεν.] The gen. depends on ἕτεα, = 'belonging to.'

τεσσεράκοντα] Really 66½ acc. to Hdt.'s own figures.

σια καὶ χίλια ἔτεα. οὕτω ἐν μυρίοισι τε ἔτεσι καὶ χιλίοισι 4
καὶ πρὸς τριηκοσίοισι τε καὶ τεσσαράκοντα ἔλεγον θεὸν
ἀνθρωποειδέα οὐδένα γενέσθαι· οὐ μὲν τοι οὐδὲ πρότερον
οὐδὲ ὕστερον ἐν τοῖσι ὑπολοίποισι Αἰγύπτου βασιλεῦσι
γενομένοισι ἔλεγον τοιοῦτον οὐδέν. Ἐν τοίνυν τούτῳ τῷ 5
χρόνῳ τετράκις ἔλεγον ἐξ ἡθέων τὸν ἥλιον ἀνατεῖλαι· ἔνθα
τε νῦν καταδύεται, ἐνθεῦτεν δις ἐπανατεῖλαι· καὶ ἔνθεν νῦν
ἀνατέλλει, ἐνθαῦτα δις καταδύναι· καὶ οὐδὲν τῶν κατ'
Αἰγυπτὸν ὑπὸ ταῦτα ἑτεροιωθῆναι, οὔτε τὰ ἐκ τῆς γῆς οὔτε
τὰ ἐκ τοῦ ποταμοῦ σφί γινόμενα οὔτε τὰ ἀμφὶ νομούς
143 οὔτε τὰ κατὰ τοὺς θανάτους. Πρότερον δὲ Ἐκαταλὼ τῷ 1
λογοποιῶ ἐν Θήβησι γενεηλογήσαντί τε ἑωυτὸν καὶ ἀναδη-

§ 4. οὐ μὲν τοι] In Attic the asseveration would be expressed by *μήν* (118. 3, n.).
ὑπολοίποισι] i.e. the successors of Sethos.

§ 5. ἐξ ἡθέων] The old explanation was 'out of (i.e. outside, away from) his accustomed place' (ἐξω τῆς συνηθείας), like ἐκ βελέων, 'out of shot,' Hom. II. xiv. 130. But on this view we should either have to omit ἀνατεῖλαι (with Krüg.), or to read δις for τετράκις. Hdt. clearly means: 'rose four times over from his accustomed place' (= τέσσαρα ἡθεα σχεῖν ἐκ τῶν ἀνατεῖλαι, Stein), i.e., as he explains below, the sun in four successive periods, (1) ran from east to west, (2) suddenly changed his course and ran from west to east, (3) ran from east to west again, (4) again from west to east. This idea would present no difficulty to Hdt. (cf. 26. 3), but could not have been seriously maintained by the Egyptian priests with their astronomical knowledge. Their statement probably referred to the heliacal risings of stars (4. 2, n.) having fallen on those days of the year on which the settings fell in the time of Sethos (Poole, *Hora Eg.* 94). Since the Egyptian year consisted of 365 days (4. 3), while the true solar year contains about 365½ days, the

two would coincide (i.e. Sirius and the sun would rise and set together on the same day of the same month) only once in (4×365) 1460 years. (This term of years is generally called the Sothiac or canicular period, κύκλος κυνικός.) Hence Stein ingeniously suggests that what the priests really said was that the sun in the period from Men to Sethos had *only* four times risen from his accustomed spot, i.e. had only four times risen immediately after Sirius on the first day of the month *Thoth*. On this view however the period from Men to Sethos could not exceed (4×1460) 5840 years, whereas Hdt.'s estimate is nearly double this amount.

The use of ἡθέων ('the home' of the sun: cf. I. 15. 2) may be compared with the language at II. 24. 2.

ὑπὸ ταῦτα] 'Upon this.' See note, 36. 2.

ἑτεροιωθῆναι] i.e. there was nothing corresponding to the different ages (gold, silver, &c.) of Greek mythology. See Hes. *Op.* 109 foll.

CH. 143. § 1. Ἐκαταλὼ τῷ λ.] 'The (well-known) chronicler.' Yet at v. 125. 1, we have ἀνδρὸς λογοποιῶ, as if he were then introduced for the first time. Cf. I. 170. 3, n.

ἀναδήσαντι] 'Having traced up his lineage to a god, sixteen generations back.' Cf. 91. 7.

σαντι τὴν πατριὴν ἐς ἑκαιδέκατον θεὸν, ἐποίησαν οἱ ἱρέες τοῦ Διὸς, οἷόν τι καὶ ἐμοὶ οὐ γενεηλογήσαντι ἐμεινωτόν. ἐσαγαγόντες ἐς τὸ μέγαρον ἔσω, ἐὸν μέγα, ἐξηρίθμεον 2 δεικνύντες κολοσσούς ξυλίνους τοσούτους ὅσους περ εἶπον ἄρχιρεὺς γὰρ ἕκαστος αὐτόθι ἴσταιται ἐπὶ τῆς ἐωυτοῦ ζῆς εἰκόνα ἐωυτοῦ. ἀριθμέοντες ὧν καὶ δεικνύντες οἱ ἱρέες ἐμοὶ 3 ἀπεδείκνυσαν παῖδα πατρὸς ἐωυτῶν ἕκαστον ἐόντα, ἐκ τοῦ ἄγχιστα ἀποθανόντος τῆς εἰκόνης διεξιόντες διὰ πασέων, ἔως οὐκ ἀπέδεξαν ἀπάσας αὐτάς. Ἐκαταίῳ δὲ γενεηλογήσαντι 4 ἐωυτὸν καὶ ἀναδήσαντι ἐς ἑκαιδέκατον θεὸν, ἀντεγενεηλόγησαν ἐπὶ τῇ ἀριθμῇ, οὐ δεκόμενοι παρ' αὐτοῦ ἀπὸ θεοῦ γενέσθαι ἀνθρωπου. ἀντεγενεηλόγησαν δὲ ὧδε, φάμενοι ἕκα- 5 στον τῶν κολοσσῶν Πίρωμιν ἐκ Πιρώμιος γεγονέναι ἐς ὃ τοὺς πέντε καὶ τεσσαράκοντα καὶ τριηκοσίους ἀπέδεξαν κολοσσούς Πίρωμιν ἐκ Πιρώμιος γενόμενον, καὶ οὔτε ἐς θεὸν οὔτε ἐς ἥρωα ἀνέδησαν αὐτούς. Πίρωμις δέ ἐστι κατ' 144 Ἑλλάδα γλῶσσαν καλὸς κάγαθός. Ἦδη ὧν, τῶν αἱ εἰκόνες 1

ἑκαιδέκατον θ.] According to the official register of the Spartan kings (quoted VII. 204) Leonidas (contemp. with Hecataeus) was the twentieth descendant from Heracles (St.). Klausen (*Hec. Fr.* 6) supposes Apollo to have been the god to whom he traced himself: cf. *Ἐκάτω*, Hom. *Il.* i. 385.

καὶ ἐμοὶ οὐ] A touch of sarcasm. Hecataeus, as a Milesian, seems to have had the Ionian failing in Hdt.'s eyes (cf. I. 146. 2; 147. 2).

§ 2. ὅσους περ εἶπον] Compare however 142. 1 with 143. 5.

ἴσταιται] 'Ponendam curat.'

§ 3. παῖδα πατρὸς] Cf. 37. 11.

ἐωυτῶν] 'Shewed me that each in every case was the son of his own father,' i.e. 'was preceded by his own father in the office.' For ἐωυτῶν, which depends on πατρός and refers to ἕκαστον (not to ἱρέες), see 137. 3, n.

ἔως οὐ] 'Nowhere else used by Hdt.' Kr. But there does not seem to be sufficient reason for correcting to ἐς δ.

§ 4. ἐπὶ] Like ἐπ' ἐκείνη, I. 45. 1. 'In addition to their counting.'

§ 5. ὧδε] I. 131. 1, n.

τοὺς πέντε κ.τ.λ.] 'The before-mentioned:'—as if the number were the same as that given at 142. 1.

Πίρωμιν ... γενόμενον] See 41. 4, note.

αὐτοῖς] Sc. τοὺς κολοσσούς. The word Πίρωμις (like χαμψα, 69. 4) is an instance which proves the essential identity of ancient Egyptian with Coptic (the language of the native Christian population of Egypt), *rome* (with the article, *perome*) being Coptic for *man*. See Kenr. I. 99 foil. Hdt.'s interpreter seems to have pressed the force of the article—'the man,' κατ' ἐξοχήν (hence καλὸς κάγαθός), whereas the priests were emphasizing *man* (as opposed to god or hero).

CH. 144. § 1. ἡδὴ ὧν] 'It followed at once then, according to their proof, that,' &c. ἡδὴ belongs to ἐόντας, not to ἀπεδείκνυσαν. See I. 207. 5, n.

ἦσαν, τοιοῦτους ἀπεδείκνυσάν σφας πάντας ἔοντας, θεῶν δὲ πολλὸν ἀπηλλαγμένους. τὸ δὲ πρότερον τῶν ἀνδρῶν 2 τούτων θεοὺς εἶναι τοὺς ἐν Αἰγύπτῳ ἄρχοντας, οἰκέοντας ἅμα τοῖσι ἀνθρώποισι· καὶ τούτων αἰεὶ ἓνα τὸν κρατέοντα εἶναι· ὕστατον δὲ αὐτῆς βασιλεῦσαι Ὁρον τὸν Ὀσίριος 3 παῖδα, τὸν Ἀπόλλωνα Ἕλληνες οὐνομάζουσι· τοῦτον, καταπαύσαντα Τυφῶνα, βασιλεῦσαι ὕστατον Αἰγύπτου, Ὀσίρις δὲ ἐστὶ Διόνυσος κατὰ Ἑλλάδα γλῶσσαν.

145 Ἐν Ἑλλήσει μὲν νυν νεώτατοι τῶν θεῶν νομίζονται εἶναι 1 Ἡρακλῆς τε καὶ Διόνυσος καὶ Πάν· παρ' Αἰγυπτίοισι δὲ Πάν μὲν ἀρχαιότατος καὶ τῶν ὀκτὼ τῶν πρώτων λεγομένων θεῶν· Ἡρακλῆς δὲ τῶν δευτέρων, τῶν δυνάδεκα λεγομένων εἶναι· Διόνυσος δὲ τῶν τρίτων, οἱ ἐκ τῶν δυνάδεκα θεῶν ἐγένοντο. Ἡρακλεῖ μὲν δὴ ὅσα αὐτοὶ Αἰγυπτιοὶ φασὶ εἶναι 2 ἕτεα ἐς Ἀμασιν βασιλέα, δεδήλωται μοι πρόσθε· Πανὶ δὲ ἔτι τούτων πλέονα λέγεται εἶναι, Διονύσῳ δ' ἐλάχιστα τούτων· καὶ τούτῳ πεντακισχίλια καὶ μύρια λογίζονται εἶναι ἐς Ἀμασιν βασιλέα, καὶ ταῦτα Αἰγυπτιοὶ ἀτρεκέως 3 φασὶ ἐπίστασθαι, αἰεὶ τε λογιζόμενοι καὶ αἰεὶ ἀπογραφόμενοι τὰ ἕτεα. Διονύσῳ μὲν νυν, τῷ ἐκ Σεμέλης τῆς Κάδμου 4 λεγομένῳ γενέσθαι, κατὰ ἐξακόσια ἕτεα καὶ χίλια μάλιστα

τοιοῦτους] 'were like their images,' i.e. ἀνθρωποειδέας. Cf. τοιοῦτον, 46. 2 (St.).

σφας] is antecedent to τῶν. Cf. ol, 135. 3; αὐτῶν, 1. 5. 6, n.

§ 2. ἀνδρῶν] Opposed to θεούς, as in the Homeric πατὴρ ἀνδρῶν τε θεῶν τε.

οἰκέοντας] Some MSS. have οὐκ ἔοντας ἅμα, which might possibly stand in the sense of οὐ συμμίσγοντας (Bähr).

§ 3. Τυφῶνα] Typhon or Set was the murderer of Osiris (61. 2. n.) and usurper of his throne. Cf. 156. 6. It is doubtful how he was represented on the sculptures. See Kenrick, I. 416 foll.

CH. 145. § 1. Ἡρακλῆς] See 44. 2, 4. ἀρχαιότατος· καὶ τῶν] 'Is very old and belongs to.'

τῶν ὀκτὼ] See 43. 5, note. Manetho seems to have regarded Hephaestus as the oldest god, though he agreed with Hdt. in making Horus the youngest.

§ 2. πρόσθε] 43. 5.

ἐλάχιστα τούτων]. τούτων (as with πλέονα above)= τοσούτων ἐτέρων ὅσα Ἡρακλεῖ ἐστὶ, so that the meaning is 'fewer than these years and fewest of all' (see 35. 1, n.), not 'fewest years of these three gods.'

§ 4. κατὰ ἐξακόσια κ.τ.λ.] κατὰ = 'about' (I. 98. 8). It is useless to expect consistency in these mythical dates. Dionysus, as grandson of Cadmus, ought according to another reckoning to be only three generations (100 years) older than Heracles (see 44. 4, n.). Again elsewhere (see 143. 1, n.) Heracles is represented as living 20 generations before

ἐστι ἐς ἐμέ· Ἡρακλεί δὲ τῷ Ἀλκμήνης κατὰ εἰνακόςια ἔτα·
 Πανὶ δὲ τῷ ἐκ Πηνελόπης (ἐκ ταύτης γὰρ καὶ Ἑρμῆω 5
 λέγεται γενέσθαι ὑπὸ Ἑλλήνων ὁ Πάν) ἐλάσσω ἔτα ἐστι
 146 τῶν Τρωϊκῶν, κατὰ τὰ ὀκτακόςια μάλιστα ἐς ἐμέ. Τούτων ἡ
 ὦν ἀμφοτέρων πάρεστι χρᾶσθαι τοῖσι τις πείσεται λεγομέ-
 νοισι μᾶλλον· ἐμοὶ δ' ὦν ἡ περὶ αὐτῶν γνῶμη ἀποδέδεκται.
 εἰ μὲν γὰρ φανεροὶ τε ἐγένοντο καὶ κατεγήρασαν καὶ οὗτοι 2
 ἐν τῇ Ἑλλάδι, κατὰπερ Ἡρακλῆς ὁ ἐξ Ἀμφιτρύωνος
 γενόμενος, καὶ δὴ καὶ Διόνυσος ὁ ἐκ Σεμέλης, καὶ Πάν ὁ
 ἐκ Πηνελόπης γενόμενος, ἔφη ἂν τις, καὶ τούτους ἄλλους,

the Persian war, which would make him about 700 (instead of 900) years before Hdt.

§ 5. ἐκ Πηνελόπης] This legend is of course post-Homeric.

ἐλάσσω ἔτα] i.e. Pan would be a cotemporary of Telemachus.

τῶν Τρωϊκῶν] = ἡ τοῖς Τρωϊκαῖς.

κατὰ τὰ ὀκτακόςια] The article seems to imply that the date given was well-known and commonly received. Thuc. reckons from the taking of Troy as from a well-known epoch (I. 12. 3), without thinking it necessary to mention how long ago it took place acc. to his reckoning. See Grote, *H. G.* I. xvi.

CH. 146. § 1. τοῦτ. ὦν ἀμφ.] The two accounts, Greek and Egyptian (145. 1). The gen. depends on τοῖσι (= τούτοις οἰσι). Stein thinks that τούτων ἀμφ. refers to Dionysus and Pan (cf. καὶ οὗτοι κατὰπερ Ἡρακλῆς, below), and suggests that πάρεστι may be a corruption of πέρι (which thus would govern τούτων ἀμφ.) ἔσται (= ἐξέσται): but compare πάρεστι ὀκότεροισι τις πείσεται αὐτῶν τούτοις προσχωρεῖν, V. 45. 4. Translate therefore: 'of these two stories any one may take that, the telling of which shall seem to him more trustworthy.'

δ' ὦν] 'However.' See notes 134. 2; 139. 3.

περὶ αὐτῶν] 'On the matter' (I. 9. 1, n.).

ἀποδέδεκται] Hdt. has already stated that the Greeks derived their

knowledge of nearly all their gods from Egypt (50. 1, 2), esp. the ritual of Dionysus (49. 5—7), but that there was a *hero* Heracles of Greek origin, distinct from, and named after the god (43. 3; 44. 6). The general result of the present chapter is, that while the Greek legend about Heracles may be accepted, since there were two beings of that name, those about Pan and Dionysus must be rejected, as being inconsistent with the Egyptian accounts. Had the Greek Pan and Dionysus lived the ordinary life of mortals in Greece, it might have been argued that they were men, like Heracles, and had simply been named after the (Egyptian) gods. But the statements of the legends are against this view.

§ 2. εἰ μὲν γὰρ κ.τ.λ.] 'If indeed these too had put themselves before the eyes of men and grown old in Greece, if, I say, as Heracles the son of Amphitryon, so also Dionysus the son of Semele, and Pan the son of Penelope (had done this), then a man might have argued that these likewise (as well as Heracles) had been born mere mortals and were bearing the name of those earlier gods.'

For the order κατὰπερ...καὶ δὴ καὶ, cf. I. 182. 1, n. οὗτοι is repeated by Διόνυσος καὶ Πάν. The use of ἀνδρας (= ἀνθρώπους) may be compared with 144. 2. See also, note on ἀνδρόσφυγας, 175. 1.

Krüger renders ἄλλους 'distinct'

ἄνδρας γενομένους, ἔχειν τὰ ἐκείνων οὐνόματα τῶν προγεγονότων θεῶν. νῦν δὲ Διόνυσόν τε λέγουσι οἱ Ἕλληνες, ὡς 3 αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνεργράψατο Ζεὺς, καὶ ἤνεικε ἐς Νῦσαν τὴν ὑπὲρ Αἰγύπτου ἐοῦσαν ἐν τῇ Αἰθιοπίῃ· καὶ Πανός γε περὶ οὐκ ἔχουσι εἰπεῖν ὅκη ἐτράπετο γενόμενος. δῆλὰ μοι ὦν γέγονε, ὅτι ὕστερον ἐπύθοντο οἱ Ἕλληνες τούτων 4 τὰ οὐνόματα, ἢ τὰ τῶν ἄλλων θεῶν ἀπ' οὗ δὲ ἐπύθοντο χρόνου, ἀπὸ τούτου γενεηλογέουσι αὐτῶν τὴν γένεσιν. Ἰαῦτα μὲν νῦν αὐτοὶ Αἰγύπτιοι λέγουσι.

147 "Οσα δὲ οἷ τε ἄλλοι ἄνθρωποι καὶ Αἰγύπτιοι λέγουσι, 1

(from the gods of the same name),' but the order is against taking ἄλλους with γενομένους, and he adopts the alternative reading, γενομένους ἄνδρας. More prob. ἄλλους, 'others,' simply = 'other instances of the same type as Heracles,' and may be rendered 'likewise.' See 8. 3, n.

The explanation given above is Bähr's (who however puts ἄλλους in brackets). The alternative is to understand by οἱ τοῖς the three *Egyptian* gods, and to take καὶ δὴ καὶ in its ordinary sense of 'and moreover.' Kenrick, who adopts this view, has the following note:—'The only way in which the force of the argument derived from the earlier date assigned by the Egyptians could be evaded, was by saying that the older divinities had really been Greek, and that the Hercules, Bacchus and Pan of the common mythology had been called after them in much later times. This however, Hdt. objects, could have been valid only if the Greek traditions had represented those, whom they called the gods Hercules, Bacchus and Pan, as manifested and passing their lives in Greece: whereas in fact Bacchus was taken to Ethiopia, and the subsequent history of Pan is unknown.' Kenr. therefore translates:—'for if these also (the Pan, Bacchus and Hercules of the Egyptian Pantheon) had been manifested and grown old in Greece, just like Hercules, who was born from Amphitryon, and also Bacchus, who

was born from Semele, and Pan, who was born from Penelope, some one might have said that these others, when they grew to manhood (*ἀνδρας γεν. = ἀνδρευμένους*), obtained the name of those before mentioned, the earlier gods.' The objection to this interpretation is that it draws no distinction between the Greek Heracles and the two other Greek gods, and thus ignores the statement made above (chs. 43, 44) that the Greek Heracles was distinct from and named after the Egyptian god.

§ 3. νῦν δὲ] 'But in point of fact.' A statement of fact (as opposed to a hypothesis), being something which must be true at the present moment, is introduced by νῦν. On the other hand, the result of a mere hypothesis, being something which can only come to pass at another time, when the assumed conditions are fulfilled, is introduced by τότε. Hom. *Il.* iv. 34, εἰ δὲ σύ γ'...ὥμῶν βεβρώθεις Πριάμων...τότε κεν χόλον ἐξάκασαιο, where τότε = in that case, then and then only.

§ 4. δῆλα] Cf. I. 4. 3, n.

ταῦτα μὲν νῦν] ταῦτα = the history of Egypt from Men to Sethos, and μὲν repeats ἐς μὲν τοσόνδε, 142. 1.

CH. 147. § 1. οἱ τε ἄλλοι] From the time of Sethos onwards the *native* Egyptian records can be checked by a comparison of *foreign* history. The phrase οἱ ἄλλοι ἄνθρ. mainly denotes the Greeks. Cf. τῇ ἄλλῃ, 36. 1. Ca-

ὁμολογούντες τοῖσι ἄλλοισι, κατὰ ταύτην τὴν χάριν γενέ-
σθαι, ταῦτ' ἤδη φράσω· προσέσθαι δέ τι αὐτοῖσι καὶ τῆς
ἐμῆς ὄψιος. Ἐλευθερωθέντες Αἰγύπτιοι μετὰ τὸν ἱέρα τοῦ 2
Ἡφαίστου βασιλεύσαντα (οὐδένα γὰρ χρόνον οἰοί τε ἦσαν
ἄνευ βασιλέως διαιτᾶσθαι) ἐστήσαντο δωδέκα βασιλέας,
δωδέκα μοίρας δασάμενοι Αἴγυπτον πᾶσαν. οὗτοι ἐπι- 3
γαμίας ποιησάμενοι ἐβασίλευον, νόμοισι τοισίδε χρεώμενοι,
μήτε καταίρειν ἀλλήλους, μήτε πλέον τι δίκῃσθαι ἔχειν τὸν
ἕτερον τοῦ ἑτέρου, εἶναι τε φίλους τὰ μάλιστα. τῶνδε δέ 4
εἵνεκα τοὺς νόμους τούτους ἐποιεῦντο, ἰσχυρῶς περιστέλ-
λונτες· ἐκέχρηστό σφι κατ' ἀρχὰς αὐτίκα ἐνισταμένοισι ἐς
τὰς τυραννίδας, τὸν χαλκῆ φιάλῃ σπείσαντα αὐτῶν ἐν τῷ
ἱρῷ τοῦ Ἡφαίστου, τοῦτον ἀπάσης βασιλεύσειν Αἰγύπτου.
148 ἐς γὰρ δὴ τὰ πάντα ἱρὰ συνελέγοντο. Καὶ δὴ σφι μνημό- 1
συνα ἔδοξε λιπέσθαι κοινῇ· δόξαν δέ σφι, ἐποίησαντο
λαβύρινθον, ὀλίγον ὑπὲρ τῆς λίμνης τῆς Μοίριος κατὰ

rian settlers however are mentioned,
154. 4.

ὁμολογόντες] This agrees only
with Αἰγύπτιοι.

τῆς ἐμῆς ὄψιος] e.g. chs. 148—
150, 155, 170, 175—6, 182.

§ 2. Ἐλευθερωθέντες] Sc. τῶν Αἰ-
θίοπων (ch. 141). Or perhaps we
may supply βασιλέως, an explanation
which is confirmed by the use of
δουλεύειν at 172. 7, and by the touch
of Greek democratical sentiment in
the clause which follows the present
passage.

μετὰ...βασιλεύσαντα] 129. 3, n.
μοίρας δασάμενοι Αἴγ.] 1. 94.
6, n. The parts taken together are
equivalent to the whole and may
therefore be predicated of it. The
construction thus resembles φασὶ τρία
μόρια εἶναι γῆν πᾶσαν, 16. 2. On the
Dodecarchia see Kenrick, *Anc.*
Eg. II. 51, 378 foll.

§ 3. ἐπιγαμίας π.] Kenrick
renders 'giving one another mutual
rights of intermarriage,'—adding
'and probably agreeing not to inter-
marry but with one another.' But
ἐπιγαμία in its ordinary sense, e.g.

as between two Greek states, never
implies a prohibition of this sort.
Probably a distinction should be
drawn between *ἐπιγαμίαν ποιήσα-
σθαι*, which clearly = *mutuum jus
connubii dare*, e.g. Dem. *de Cor.* 291
(Bekk.), and *ἐπιγαμίας π.* which
seems merely to mean *contracting
intermarriages* (γάμων ἐπαλλαγὴν
ἐποίησαν, I. 74. 5). Thus *ἐπιγαμίας
ἀλλήλοις πεποιημένοι* (Xen. *Cyr.* I.
5. 3) refers to the marriage already
contracted between Cambyses and
Mandane (*Id.* I. 2. 1).

καταίρειν] The infinitive de-
pends on the notion of verbal en-
gagement implied in νόμοισι.

§ 4. ἐς γὰρ δὴ] This clause ex-
plains how it was they could ever be
assembled at Memphis (ἐν τῷ ἱρῷ τοῦ
Ἡφ.). Though each king had his
own temple in his own district, yet
the temples of all were used in com-
mon for their meetings.

CH. 148. § 1. δόξαν] Cf. με-
τέον, 178. 4; παρέον, I. 129. 4.

λαβύρινθον] 'A labyrinth,' the
word being a *common* name in Hdt.'s
time for a building or excavation of

Κροκοδείλων καλεομένην πόλιν μάλιστα κη κείμενον, τὸν ἐγὼ ἤδη ἶδον λόγου μέζω. εἰ γάρ τις τὰ ἐξ Ἑλλήνων τείχεά τε καὶ ἔργων ἀπόδεξιν συλλογίσαιτο, ἐλάσσονος πόνου τε ἂν καὶ δαπάνης φανεῖν ἔοντα τοῦ λαβυρίνθου τούτου καὶ τοὶ ἀξιολόγος γε καὶ ὁ ἐν Ἐφέσῳ ἐστὶ νηὸς, καὶ ὁ ἐν Σάμῳ ἦσαν μὲν νυν καὶ αἱ πυραμίδες λόγου μέζονες, καὶ πολλῶν ἐκάστη αὐτέων Ἑλληνικῶν ἔργων καὶ μεγάλων ἀνταξίη· ὁ δὲ δὴ λαβύρινθος καὶ τὰς πυραμίδας ὑπερβάλλει. τοῦ γὰρ 3 δυώδεκα μὲν εἰσι αὐλαὶ κατὰστεγοι, ἀντίτυλοι ἀλλήλησι, ἔξ μὲν πρὸς βορέω, ἔξ δὲ πρὸς νότον τετραμμέναι συνεχεές· τοίχος δὲ ἔξωθεν ὁ αὐτὸς σφεας περιέργει. οἰκήματα δ' 4 ἔνεστι διπλᾶ, τὰ μὲν ὑπόγαια, τὰ δὲ μετέωρα ἐπ' ἐκείνοισι, τρισχίλια ἀριθμὸν, πεντακοσίων καὶ χιλίων ἐκάτερα. τὰ

a great variety of passages (Kenr.). See § 7. The name is Greek (the corresponding Egyptian term is unknown), being akin to *λαύρα*, *λάφρα* (whence *Λαυρεῖον* as the name of a mine: Wordsworth's *Greece*, 184), *Dict. Ant.* It is now known with certainty from the inscriptions on the ruins that this labyrinth was founded by Ammenemes (a king of the 12th dynasty). The vastness alone of the work (§ 2) makes the period to which Hdt. assigns it extremely improbable. Kenrick, II. 171 foll., Bähr's *Excursus*.

Κροκοδείλων καλ. πόλιν] Cf. 69. 1.

ἤδη] This might perhaps be taken with the comparative λόγου μέζω. Compare its use with the superlative, e.g. *μεγίστη τίσις ἤδη*, VIII. 105. 1; *ἤδη μάλιστα*, 106. 3; *μέγιστος ἤδη διάπλους*, Thuc. VI. 31. 6. In these passages there is no need to suppose that *ἤδη* stands for *δή* (or *ἦ δή*): it = 'most up till now,'—'more than any before.' So here *ἤδη* might still retain its temporal sense:—'it was already past words,'—'words could no longer describe it' cf. I. 117. 1. But the order of the words makes it probable that Kenrick is right in taking it with *ἶδον*, *quae ipse jam vidi*, as if he had said, 'I have

now reached something which I have myself seen.'

§ 2. ἔξ] Soph. *Phil.* 406, ταῦτ' ἐξ Ἀτρείδων ἔργα. Hdt. V. 11. 1, τῆς ἐξ Ἰστιαίων εὐεργεσίης (St.). Or possibly, as Kenrick suggests, ἔξ may be explained by the idiomatic use of *ἐκ* with the article in cases where our idiom would require 'in' (e.g. *οἱ ἐκ Μαρέης...ἔπεμψαν*, above, 18. 2). In this case we must suppose that the verb involves the idea of a movement:—'if any one should reckon up and bring together all the buildings and public works which are to be seen among the Greeks.'

ἦσαν] 'Are, as I said.' Lit. 'were (in my description).'

ἀνταξίη] For *ἀντ'*—, see 65. 6, n. Join πολλῶν with ἔργων.

§ 3. τοῦ γὰρ] I. 172. 2.

δυώδεκα] The number of the kings.

κατὰστεγοι] In its ordinary sense an αὐλή was an open court. Here Hdt. seems to mean courts surrounded by 'covered colonnades' (*περίστυλος*, § 8).

πρὸς βορέω...πρὸς νότον] Cf. 121. 2.

§ 4. διπλᾶ] 'Two sets of.' πεντακοσίων κ.τ.λ.] 'Each row amounting to.' For the genitive, see 138. 3, n.

μέν νυν μετέωρα τῶν οἰκημάτων αὐτοὶ τε ὠρέομεν διεξιόντες, καὶ αὐτοὶ θεσάμενοι λέγομεν· τὰ δὲ αὐτῶν ὑπόγαια λόγιοι ἐπυνθανόμεθα. οἱ γὰρ ἐπεστεῶτες τῶν Αἰγυπτίων δεικνύναι 5 αὐτὰ οὐδαμῶς ἤθελον, φάμενοι θήκας αὐτόθι εἶναι τῶν τε ἀρχὴν τὸν λαβυρίνθου τούτου οἰκοδομησαμένων βασιλέων καὶ τῶν ἱρῶν κροκοδείλων. οὕτω τῶν μὲν κάτω περὶ οἰκῆ- 6 μάτων ἀκοῇ παραλαβόντες λέγομεν· τὰ δὲ ἄνω, μέζονα ἀνθρωπητῶν ἔργων, αὐτοὶ ὠρέομεν. αἱ τε γὰρ ἔξοδοι διὰ 7 τῶν στεγῶν, καὶ οἱ ἐλγμοὶ διὰ τῶν αὐλῶν ἐόντες ποικιλώ- τατοι, θῶμα μυρίον παρείχοντο ἐξ αὐλῆς τε ἐς τὰ οἰκήματα διεξιούσι, καὶ ἐκ τῶν οἰκημάτων ἐς παστάδας, ἐς στέγας τε ἄλλας ἐκ τῶν παστάδων, καὶ ἐς αὐλὰς ἄλλας ἐκ τῶν οἰκη- 8 μάτων. ὁροφὴ δὲ πάντων τούτων λιθίνη, κατὰπερ οἱ τοῖχοι, 8 οἱ δὲ τοῖχοι τύπων ἐγγεγλυμμένων πλέοι, αὐλὴ δὲ ἐκάστη περίστυλος, λίθου λευκοῦ ἀρμοσμένου τὰ μάλιστα. τῆς δὲ 9 γωνίης τελευτῶντος τοῦ λαβυρίνθου ἔχεται πυραμὶς τεσ- σερακοντόργυιος, ἐν τῇ ζῶα μεγάλη ἐγγέγλυπται· ὁδὸς δ' ἐς αὐτὴν ὑπὸ γῆν πεποιοῖται.

149 Τοῦ δὲ λαβυρίνθου τούτου ἐόντος τοιούτου, θῶμα μέζον 1 παρέχεται ἡ Μοίριος καλεομένη λίμνη, παρ' ἣν ὁ λαβύ-

αὐτοὶ] Cf. καὶ ἡμεῖς, 127. 2, n.

§ 5. τῶν τε ἀρχῇ] For ἀρχῇ see I. 9. 3. Hdt. apparently is referring to the twelve kings, though it is extremely improbable that they would have been buried there, after their dethronement by Psammetichus. Cf. § 1, n.

§ 7. αἱ τε γὰρ ἔξ. κ.τ.λ.] Hdt. appears to have been bewildered. 'He describes the labyrinth as the palace of Versailles might be described by one who had been led through it by a guide.' Kenr. Hence it is impossible to attach a definite meaning to his terms. Either στεγῶν=οἰκημάτων (Bähr compares οἰκημα...στέγης ταύτης, 175. 3, 4), in which case Hdt. is merely varying his terms for the sake of effect, or else it denotes the covered part of the αὐλαὶ κατὰστεγοι. By παστάδας ('contracted from παρσάδας, i.e.

pilasters or columns ranged along a wall' Kenr.) 'corridors' or 'colonnades' seem to be intended.

§ 9. τεσσερακοντ.] i.e. 240 feet. Prob. this is meant for the height of the sloping sides (124. 8; 134. 1). St. The base line is said to measure 270 feet, and the vertical height to be only 106 feet, but the pyramid is now in a very dilapidated state (Bähr). The sepulchral chamber has been explored by Lepsius, and the name of Ammenemes III. discovered.

CH. 149. § 1. ἡ Μοίριος κ.τ.λ.] The present lake Moeris is small and not χειροποιητός, but it seems clear from the discoveries of M. Linant de Bellefonds in 1842 that a large district to the north-west (extending as far as another natural lake called *Birket el Quorn*) was formerly used as a reservoir for purposes of irriga-

ρινθος οὗτος οἰκοδόμηται, τῆς τὸ περίμετρον τῆς περιόδου εἰσὶ στάδιοι ἑξακσίωι καὶ τρισχίλιοι, σχοίνων ἐξήκοντα ἑόντων ἴσοι καὶ αὐτῆς Αἰγύπτου τὸ παρὰ θάλασσαν. κέεται 1 δὲ μακρῇ ἡ λίμνη πρὸς βορέην τε καὶ νότον, ἐοῦσα βάθος, τῇ βαθυτάτῃ αὐτῇ ἑωυτῆς, πεντηκοντόργυιος. ὅτι δὲ χειρο- 3 ποίητός ἐστι καὶ ὀρυκτῇ, αὐτῇ δηλοῖ. ἐν γὰρ μέσῃ τῇ λίμνῃ μάλιστα κη ἐστᾶσι δύο πυραμίδες, τοῦ ὕδατος ὑπερέχουσαι πεντήκοντα ὀργυιάς ἑκατέρῃ, καὶ τὸ κατ' ὕδατος οἰκοδόμηται ἕτερον τοσοῦτο· καὶ ἐπ' ἀμφοτέρῃσι ἔπεστι κολοσσὸς λίθινος, κατήμενος ἐν θρόνῳ. οὕτω αἱ μὲν πυραμίδες εἰσὶ ἑκατὶν 4 ὀργυιέων, αἱ δ' ἑκατὸν ὀργυιαὶ δίκαιαι εἰσι στάδιον ἑξά- πλεθρον, ἑξαπέδου μὲν τῆς ὀργυιῆς μετρεομένης καὶ τετραπῆ- χεος, τῶν ποδῶν μὲν τετραπαλαίστων ἑόντων, τοῦ δὲ πήχεος ἑξαπαλαίστου. Τὸ δὲ ὕδωρ τὸ ἐν τῇ λίμνῃ αὐτιγενὲς μὲν 5 οὐκ ἔστι· ἀνυδρος γὰρ δὴ δεινῶς ἐστὶ ταύτῃ· ἐκ τοῦ Νείλου δὲ κατὰ διώρυχα ἐσῆκται, καὶ ἔξ μὲν μῆνας ἔσω ῥέει ἐς τὴν λίμνην, ἔξ δὲ μῆνας ἔξω ἐς τὸν Νεῖλον αὐτὶς. καὶ ἐπεὰν μὲν 6 ἐκρέῃ ἔξω, ἡ δὲ τότε τοὺς ἔξ μῆνας ἐς τὸ βασιλῆϊον κατα- βάλλει ἐπ' ἡμέρην ἑκάστην τάλαντον ἀργυρίου ἐκ τῶν

tion (Bähr). Even so Hdt.'s estimate of its circumference (about 400 miles) is very much too large. Stein.

With περίμετρον...περίδου, cf. 77. 7, n.

ἴσοι καὶ] It seems best to supply *οἱ στάδιοι*, 'equal in number to the furlongs of Egypt itself along its sea-coast.' But in any case the phrase is an awkward one. Valck. thinks that some reader (remembering the statement at 6. 4) originally added as a marginal note *ἴσοι καὶ αὐτῆς Αἰγ. κ.τ.λ.*

§ 3. πυραμίδες] No traces of these remain. Bähr.

τὸ κατ' ὕδατος] 'The part built below the water is as much again,' i.e. another fifty fathoms. *κατά* = 'from the surface, downwards.'

§ 4. δίκαιαι] 'The hundred fathoms are just one furlong.' *δίκαιαι* = *δίκαιαι οὔσαι*, and denotes full measure. Compare the French phrase

au juste, 'exactly.' It has been ingeniously suggested that *δίκαιαι* = 'legal,' and thus comes to be applied to *standard* measures. But the original meaning seems to be rather a *fair* (i.e. full) measure. Stein thinks that *δίκαιαι εἰσι* = *ἴσοι εἰσι* and takes the construction of *δυνέεται* (30. 2, n.).

For ὀργυιέων above, see 138. 3, n. ἑξαπέδου μὲν...καὶ] See I. 106. 3, and for the gen., II. 9. 1, n. § 5. δεινῶς] See 76. 1, n. ἐστὶ] Sc. ἡ γῆ.

For ἀνυδρος, see 7. 1, n.

§ 6. ἡ δὲ] See I. 112. 3, n. ἐς τὸ βασ.] This refers to the royal treasury of Persia (see III. 91. 4), not to that of the earlier native dynasties.

καταβάλλει] The verb denotes *cash payments*, the money being actually 'laid down.' The lake is personified as a contributor.

ἰχθύων· ἐπεὰν δὲ ἐσὴ τὸ ὕδωρ ἐς αὐτὴν, εἴκοσι μνέας.
 150 Ἐλεγον δὲ οἱ ἐπιχωρίοι καὶ ὥς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην·
 ἐκδιδοὶ ἡ λίμνη αὕτη ὑπὸ γῆν, τετραμμένη τὴ πρὸς ἐσπέρην
 ἐς τὴν μεσόγαιαν παρὰ τὸ οὖρος τὸ ὑπὲρ Μέμφιος. Ἐπεὶ
 τε δὲ τοῦ ὀρύγματος τούτου οὐκ ᾔρεον τὸν χοῦν οὐδαμοῦ
 ἔοντα, ἐπιμελὲς γὰρ δὴ μοι ἦν, εἰρόμην τοὺς ἀγχιστα
 οἰκέοντας τῆς λίμνης, ὅκου εἴη ὁ χοῦς ὁ ἐξορυχθεῖς. οἱ δὲ 3
 ἔφρασαν μοι ἵνα ἐξεφορήθῃ, καὶ εὐπετέως ἔπειθον· ἦδεα γὰρ
 λόγῳ καὶ ἐν Νίνῳ τῇ Ἀσσυρίῳ πόλει γενόμενον ἕτερον
 τοιοῦτο. τὰ γὰρ Σαρδαναπάλλου τοῦ Νίνου βασιλέως 4
 χρήματα, ἔοντα μεγάλα καὶ φυλασσόμενα ἐν θησαυροῖσι
 καταγαίοισι, ἐπενόησαν κλῶπες ἐκφορήσαι. ἐκ δὲ ὧν τῶν 5
 σφετέρων οἰκίων ἀρξάμενοι οἱ κλῶπες, ὑπὸ γῆν σταθμεό-
 μενοι ἐς τὰ βασιλῆα οἰκία ᾤρυσσον. τὸν δὲ χοῦν τὸν 6
 ἐκφορεόμενον ἐκ τοῦ ὀρύγματος, ὅπως γένοιτο νῦξ, ἐς τὸν
 Τίγριν ποταμὸν, παραρρέοντα τὴν Νίνον, ἐξεφόρεον· ἐς δὲ
 κατεργάσαντο ὅ τι ἐβούλοντο. τοιοῦτον ἕτερον ἤκουσα καὶ 7
 τὸ τῆς ἐν Αἰγύπτῳ λίμνης ὀρυγμα γενέσθαι πλὴν οὐ νυκτός,
 ἀλλὰ μετ' ἡμέρην ποιούμενον· ὀρύσσοντας γὰρ τὸν χοῦν
 τοὺς Αἰγυπτίους ἐς τὸν Νεῖλον φορέειν, ὁ δὲ ὑπολαμβάνων
 ἔμελλε διαχέειν. ἡ μὲν νυν λίμνη αὕτη οὕτω λέγεται
 ὀρυχθῆναι.

εἴκοσι μν.] i.e. one-third only.

CH. 150. § 1. Σύρτιν] See 32. 2, n.

τὴν ἐς Λ.] We should say 'in Libya.' Compare the use of ἐκ, noticed 148. 2, n.

ἡ λίμνη αὕτη] Hdt. here evidently means the natural lake *Birket el Quorn* (149. 1, n.), which is surrounded by hills to the north and west, and which he seems to regard as a part of the artificial lake, Moeris. He probably visited the lake at the time of the inundations. (St.).

§ 2. χοῦν] = 'earth-heap,' and γὰρ gives the reason for εἰρόμην (1. 8. 2, n.).

§ 3. ἵνα] = ὅκου, put for ὅκει or ὅκη (†19. 4, n.).

λόγῳ] 'By report:' = ἀκοῇ. Cf.

λόγῳ πυνθανομένη, III. 134. 9.

§ 4. Νίνου] The city, Nineveh (1. 103. 4). Hdt. alludes to Sardanapallus, as if he were well known. This may perhaps be a reference to the Ἀσσύριοι λόγοι (1. 184. 1, n.).

§ 5. σταθμεόμενοι] Sc. τὴν ὁδόν.

§ 7. καὶ τὸ] There is no necessity for Krüger's conjecture, καὶ κατὰ τό, though the phrase as it stands is somewhat carelessly worded. ὀρυγμα. (= χοῦν) γενέσθαι τοιοῦτον ἕτερον = 'the soil dug out had been made something of the same kind,' i.e. had been got rid of in the same sort of way.

ἔμελλε] 'Would naturally,' 'was sure to' (even though the experiment had never been tried); 1. 119. 7, n.

- 151 Τῶν δὲ δυνάδεκα βασιλέων δικαιοσύνην χρωμένων, ἀνὰ 1
 χρόνον ὡς ἔθυσαν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τῇ ὑστάτῃ τῆς
 ὀρτῆς μελλόντων κατασπείσειν, ὁ ἀρχιεὺς ἐξένεικέ σφι
 φιάλας χρυσέας, τῇσί περ ἐώθεσαν σπένδειν, ἀμαρτῶν τοῦ
 ἀριθμοῦ, ἑνδεκα, δυνάδεκα ἐοῦσι. ἐνθαῦτα ὡς οὐκ εἶχε φιάλην 2
 ὁ ἔσχατος ἐστὼς αὐτῶν Ψαμμήτιχος, περιελόμενος τὴν
 κυνέην, ἐοῦσαν χαλκῆν, ὑπέσχε τε καὶ ἔσπενδε. κυνέας 3
 δὲ καὶ οἱ ἄλλοι ἅπαντες ἐφόρεόν τε βασιλέες, καὶ ἐτίγγανον
 τότε ἔχοντες. Ψαμμήτιχος μὲν νῦν οὐδενὶ δολερῷ νόφ
 χρεώμενος, ὑπέσχε τὴν κυνέην. οἱ δὲ, ἐν φρενὶ λαβόντες τό 4
 τε ποιηθὲν ἐκ Ψαμμητίχου καὶ τὸ χρηστήριον, ὃ τι ἐκέχρηστό
 σφι, τὸν χαλκῆν σπείσαντα αὐτῶν φιάλη, τοῦτον βασιλέα
 ἔσσεσθαι μόνον Αἰγύπτου, ἀναμνησθέντες τοῦ χρησμοῦ,
 κτείνειν μὲν οὐκ ἐδικαίωσαν Ψαμμήτιχον, ὡς ἀνεύρισκον
 βασανίζοντες ἐξ οὐδεμιῆς προνοίης αὐτὸν ποιήσαντα· ἐς δὲ
 τὰ ἔλεα ἔδοξέ σφι διῶξαι, ψιλώσαντας τὰ πλείεστα τῆς
 δυνάμει· ἐκ δὲ τῶν ἐλέων ὀρμεώμενον μὴ ἐπιμίσησθαι τῇ
 152 ἄλλῃ Αἰγύπτῳ. Τὸν δὲ Ψαμμήτιχον τοῦτον, πρότερον φεύ- 1
 γοντα τὸν Αἰθίοπα Σαβακῶν, ὅς οἱ τὸν πατέρα Νεκῶν
 ἀπέκτεινε, τοῦτον φεύγοντα τότε ἐς Συρίην, ὡς ἀπαλλάχθη

Hdt. overestimates the power of the river, on the assumption that the lake was as large as he describes (149. 1).

CH. 151. § 1. ἀνὰ χρόνον] Cf.

I. 173. 4.

μελλόντων...σφι] I. 3. 3, n.

§ 2. περιελόμενος] περι—because it went round his head (περι-έθηκε κυνέην, 162. 1). So we have περιελόμενος τὴν σφρηγίδα (III. 41. 3); περιαιρεί τὸν κέραμον (96. 3); περιείλε τὸ τεῖχος (159. 1). St.

χαλκῆν] This is added, because κυνέη (κύων) properly denotes a cap made of leather. Homer mentions a κυνέη πάγχαλκος (Od. xviii. 378). Bronze armour was of very early date in Egypt. Wilkinson, *Anc. Eg.* III. 253 (cf. 152. 6).

ὑπέσχε] Held it out to catch (ἔπ-) the liquid with which the libation was to be made.

§ 4. ὅ τι] 'In what fashion (of

what sort) it had been declared to them.' ὅ τι may however = ὅ (I. 7. 4). Or perhaps we should read ὅτι, 'how that.'

σφι] Indirect reflexive (I. 3. 3). ποιήσαντα] We may supply τὰ ποιηθὲν (used above). Hdt. however seems to use ποιέειν absolutely, e.g. τοῖσι βουλομένοισι ποιέειν, 'those who are eager to be doing,' VII. 50. 5; ἐπιτηδὲς ἐποίειν 'they were acting advisedly,' VIII. 141. 3.

μὴ ἐπιμίσησθαι] Sc. Ψαμμήτιχον. This depends on ἔδοξέ σφι (cf. 115. 7, n.).

CH. 152. § 1. φεύγοντα] Imperfect participle. The English idiom would render ἀπέκτεινε and the following aorists by the pluperf. ('had'). But Hdt. only cares to state the facts *doplostws*—without defining the time.

τότε = during the reign of Sabacos.

ἐκ τῆς ὀψιός τοῦ οὐείρου ὁ Αἰθίοψ, κατήγαγον Αἰγυπτίῳ
οὔτοι οἱ ἐκ νομοῦ τοῦ Σαῖτέω εἰσι. μετὰ δὲ βασιλεύοντα τὸ 2
δεύτερον πρὸς τῶν ἔνδεκα βασιλέων καταλαμβάνει μιν διὰ
τὴν κυνέην φεύγειν ἐς τὰ ἔλαια. Ἐπιστάμενος ὧν ὡς περι- 3
υβρισμένος εἶη πρὸς αὐτῶν, ἐπενύβει τίσασθαι τοὺς διώ-
ξαντας. πέμψαντι δὲ οἱ ἐς Βουτοῦν πόλιν ἐς τὸ χρηστήριον 4
τῆς Λητοῦς, ἔνθα δὴ Αἰγυπτίοισι ἐστι μαντήριον ἀψευδέστα-
τον, ἦλθε χρησμός, ὡς τίσις ἦξει ἀπὸ θαλάσσης χαλκῶν
ἀνδρῶν ἐπιφανέντων. καὶ τῷ μὲν δὴ ἀπιστῆ μεγάλη 5
ὑπεκέχυτο, χαλκῶς οἱ ἄνδρας ἦξει ἐπικούρους. χρόνου δ
δὲ οὐ πολλοῦ διελθόντος, ἀναγκαίη κατέλαβε Ἰωνάς τε καὶ
Κἄρας ἄνδρας, κατὰ λήτην ἐκπλώσαντας, ἀπενειχθῆναι ἐς
Αἴγυπτον ἐκβάντας δὲ ἐς γῆν, καὶ ὀπλισθέντας χαλκῷ,
ἀγγέλλει τῶν τις Αἰγυπτίων ἐς τὰ ἔλαια ἀπικόμενος τῷ
Ψαμμητίχῳ (ὡς οὐκ ἰδὼν πρότερον χαλκῷ ἄνδρας ὀπλι-
σθέντας), ὡς χάλκεοι ἄνδρες ἀπυγμένοι ἀπὸ θαλάσσης
ληλατεύσι τὸ πεδῖον. ὁ δὲ μαθὼν τὸ χρηστήριον ἐπιτελεύ- 7
μενον, φίλα τε τοῖσι Ἰωσι καὶ Καρσί ποιέεται, καὶ σφεας
μεγάλα ὑπίσχευμένος πείθει μετ' ἐωυτοῦ γενέσθαι. ὡς δὲ 8

φεύγοντα ἐς Σ.] 'In Syria exu-
lantem,' ἐς being used as at I. 14. 6,
and φεύγοντα meaning 'banished by.'
ἐκ τῆς ὀψ.] 'In consequence of'
(ch. 139).

§ 3. ἐπιστάμενος] 'Supposing'
(I. 122. 1, n.).

§ 4. τίσις ἦξει] The same ex-
pression is used in the oracle at I.
13. 4.

§ 5. ὑπεκέχυτο] 'Now he in-
deed had had strong unbelief spread
under him,' i.e. 'rested firm in his
unbelief.' ὑποχέω as used by Ho-
mer always denotes the spreading of
skins, rushes, &c. for sitting on.
So Hdt. uses it of the leaves strewn
under one's feet in a forest (VII. 218.
1). Compare τὴν δ' ἄχος ἀμφεχύθη
(Od. IV. 716). The omission of μὴ
with ἦξει implies that ἀπιστῆ κ.τ.λ.
is not regarded as containing a nega-
tive notion (91. 1, n.).

§ 6. κατὰ λήτην] See I. 171.
3, n.

ἐκβάντας δὲ] The construction is
ἐκβάντας...ἀγγέλλει (αὐτοῖς) τῶν τις
Αἰγ...ὡς χ. ἄνδρες ληλατεύσι, this
latter clause being added instead of
ληλατεύειν.

οὐκ ἰδὼν πρότ.] It is difficult to
believe that Hdt. would not have
noticed the inconsistency of this
with 151. 2, if it were really an in-
consistency. Kenrick's explanation
is that it was not their wearing brass
armour, but a *panoply* of brass, that
occasioned the surprise. 'Not even
the kings of Egypt appear in the
sculptures in a complete suit.' It
seems simpler to suppose that among
the inhabitants of the fens, whose
customs differed in many respects
from those of the rest of Egypt (ch.
92 foll.), bronze armour was un-
known.

ἔπεισε, οὕτω ἅμα τοῖσι μετ' ἑωυτοῦ βουλευμένοισι Αἴγυπτιοῖσι, καὶ τοῖσι ἐπικούροις, καταίρει τοὺς βασιλέας.

- 153 Κρατήσας δὲ Αἰγύπτου πάσης ὁ Ψαμμήτιχος, ἐποίησε τῷ Ἡφαίστῳ προτύλαια ἐν Μέμφι, τὰ πρὸς νότον ἄνεμον τετραμμένα· αὐλήν τε τῷ Ἄπι, ἐν τῇ τρέφεται ἐπεὰν φανῇ ὁ Ἄπις, οἰκοδόμησε, ἐναντίον τῶν προτυλαίων, πᾶσάν τε περιστυλον ἐοῦσαν καὶ τύπων πλέην. ἀντὶ δὲ κίωνων ὑπεστάσι κολοσσοὶ δυωδεκαπῆχες τῇ αὐλῇ. ὁ δὲ Ἄπις κατὰ 1
154 τὴν Ἑλλήνων γλῶσσάν ἐστι Ἐπαφος. Τοῖσι δὲ Ἴωσι καὶ 1 τοῖσι συγκατεργασαμένοισι αὐτῷ ὁ Ψαμμήτιχος δίδωσι χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, τοῦ Νείλου τὸ μέσον ἔχοντος· τοῖσι οὐνόματα ἐτέθη Στρατόπεδα. τούτους τε δὴ 2 σφι τοὺς χώρους δίδωσι, καὶ τᾶλλα τὰ ὑπέσχετο πάντα ἀπέδωκε, καὶ δὴ καὶ παῖδας παρέβαλε αὐτοῖσι Αἰγυπτίους, τὴν Ἑλλάδα γλῶσσαν ἐκδιδάσκεσθαι. ἀπὸ δὲ τούτων 3 ἐκμαθόντων τὴν γλῶσσαν οἱ νῦν ἐρμηνέες ἐν Αἰγύπτῳ

CH. 153. αὐλήν τε τῷ Ἄπι.] See the frontispiece to Wilkinson's *Anc. Eg.* vol. I. 'Probably an ἐπιφάνεια of Apis had just taken place, and Psammetichus wished to conciliate the people of Memphis by providing this abode for their god.' Kenr.

ἐπεὰν φανῇ] It was only occasionally that a calf could be found with all the requisite marks (31. 3, n.). One was found while Cambyzes was at Memphis (III. 27. 1). φανῇ = 'shews himself,' the god being supposed actually to pass into the body of the animal (see 65. 3, n.). Epaphus prob. only differs from Apis in being a slightly more Hellenized form of the Egyptian word (*hapi*, Br.). Aeschylus derives it from ἐπαφεῖν (*Prom.* 849, where the legend clearly identifies Io and Isis: cf. 41. 2).

CH. 154. § 1. Ἴωσι καὶ] One MS. inserts τοῖσι Κασί before τοῖσι συγκατεργ., apparently in order to explain ἀντίους ἀλλήλων below. But the insertion seems unnecessary, since τοῖσι συγκ. probably refers to the

Egyptian adherents of Psammetichus (τοῖσι μετ' ἑωυτοῦ βουλευμένοις, 152. 8). It was probably necessary to place them on the opposite side of the river from the Greeks, owing to the sentiments described at 41. 3.

αὐτῷ] The reflexive is rendered indirect (I. 86. 6) by the occurrence of τοῖσι συγκ., which = οἱ συγκατεργάσαντο. Above (152. 8) in a similar context we have ἑωυτοῦ.

Στρατόπεδα] Cf. 112. 2.

§ 2. ἀπέδωκε] I. 14. 2, n.

Ἑλλάδα γλ.] Ἑλλάς is properly an adjective, so that when it is used of the country, γῆ has to be supplied. 'In Hdt. it is restricted in use to the feminine substantives γλῶσσα, πόλις, —in the tragic writers it is joined with other feminines. Sophocles in one of his lost plays is said to have used it as masc. Ἑλλάς ὁ ἀνὴρ; Σοφοκλῆς Αἰαντί Δοκρῶ, *Lex. Seg. ap. Bekk. An. Gr.* I. 97, and Buttmann considers it as masc. in Eur. *Phoen.* 1240, τίς Ἑλλάς ἡ βάρβαρος;' Kenrick.

§ 3. οἱ νῦν ἐρμ.] These neces-

γεγόνασιν. οἱ δὲ Ἰωνεῖς τε καὶ οἱ Κᾶρες τούτους τοὺς χώρους 4
οἰκήσαν χρόνον ἐπὶ πολλόν· εἰσὶ δὲ οὗτοι οἱ χώροι πρὸς
θαλάσσης, ὀλίγον ἔνερθε Βουβάστιος πόλιος ἐπὶ τῷ Πηλου-
σίῳ καλυμένῳ στόματι τοῦ Νείλου. τούτους μὲν δὴ χρόνῳ 5
ὑστερον βασιλεὺς Ἀμασις ἐξαναστήσας, ἐνθεῦτεν κατοίκησε
ἐς Μέμφιν, φυλακὴν ἑωυτοῦ ποιούμενος πρὸς Αἰγυπτίων.
Τούτων δὲ οἰκισθέντων ἐν Αἰγύπτῳ, οἱ Ἕλληνες οὕτω 6
ἐπιμισγόμενοι τούτοις τὰ περὶ Αἴγυπτον γινόμενα ἀπὸ
Ψαμμητίχου βασιλέως ἀρξάμενοι πάντα καὶ τὰ ὑστερον
ἐπιστάμεθα ἀτρεκέως. πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλό- 7
γλωσσοὶ κατοικίσθησαν. ἐξ ὧν δὲ ἐξανέστησαν χώρων, ἐν
τούτοις δὴ οἷ τε ὅλκοι τῶν νεῶν καὶ τὰ ἐρείπια τῶν
οἰκημάτων τὸ μέχρι ἐμεῦ ἦσαν. Ψαμμητίχος μὲν νυν οὕτω
ἔσχε τὴν Αἴγυπτον.

- 155 Τοῦ δὲ χρηστήριου τοῦ ἐν Αἰγύπτῳ πολλὰ ἐπεμνήσθην 1
ἥδη, καὶ δὴ λόγον περὶ αὐτοῦ ὡς ἀξίου ἔοντος ποιήσομαι.
τὸ γὰρ χρηστήριον τοῦτο τὸ ἐν Αἰγύπτῳ ἐστὶ μὲν Λητοῦς 2
ἱρὸν, ἐν πόλει δὲ μεγάλη ἰδρυμένον, κατὰ τὸ Σεβενντικὸν
καλούμενον στόμα τοῦ Νείλου, ἀναπλέοντι ἀπὸ θαλάσσης
ἄνω. οὐνομα δὲ τῇ πόλει ταύτῃ, ὅκου τὸ χρηστήριόν ἐστι, 3
Βουτῶ, ὡς καὶ πρότερον οὐνόμασταί μοι. ἱρὸν δὲ ἐστὶ ἐν 4

sarily became a separate caste (164. 1), since, having once lived with Greeks, they would have lost their former status (41. 3).

§ 5. χρόνῳ ὑστερον] Amasis succeeded about 100 years after the accession of Psammetichus.

πρὸς] See 30. 4, note. In their former situation on the Pelusiac (eastern) branch they had been rather πρὸς Ἀραβίων τε καὶ Σύρων (30. 5) than πρὸς Αἰγυπτίων.

§ 6. καὶ τὰ ὑστερον] These words are inserted, rather irregularly, in order to supplement ἀρξάμενοι ἀπὸ Ψ. 'We know everything that takes place in and about Egypt, beginning with king Psammetichus, and (including) all that has happened since.' Prob. ἀτρεκέως is to be taken with καὶ τὰ ὑστερον alone.

§ 7. πρῶτοι] This seems to imply that the Tyrian settlement at Memphis (112. 2) was not so early.

ἀλλόγλωσσοι] In the inscription mentioned above (28. 4, n.), the writer uses the term ἀλλόγλωσσος as an antithesis to Αἰγύπτιος.

CH. 155. § 1. τοῦ δὲ χρ.] 'The oracle;' not the only one (83. 2; 174. 2), but the oracle *par excellence* (cf. 83. 2; 152. 4). St. The insertion of the episode is due to the mention of the oracle at 152. 4.

λόγον] Here used in its technical sense of one of the subdivisions of the main Αἰγύπτιος λόγος (L 75. 1, n.).

§ 3. πρότερον] At 63. 1; 67. 3; 83. 2; 133. 1; 152. 4: *not* at 75. 1 (see note there). The use of ὅκου here is like that of ἥτις at 99. 7.

τῇ Βουτοῖ ταύτῃ Ἀπόλλωνος καὶ Ἀρτέμιδος. καὶ ὁ γε νηὸς τῆς Λητοῦς, ἐν τῷ δὴ τὸ χρηστήριον ἐνι, αὐτὸς τε τυγχάνει ἐὼν μέγας, καὶ τὰ προπύλαια ἔχει ἐς ὕψος δέκα ὀργυιέων. τὸ δέ μοι τῶν φανερῶν θάυμα μέγιστον παρεχόμενον φράσω. ἔστι ἐν τῷ τεμένει τούτῳ Λητοῦς νηὸς ἐξ 5 ἐνὸς λίθου πεποιημένος, ἔς τε ὕψος, καὶ ἐς μήκος· καὶ τοίχος ἕκαστος τούτοις ἴσος· τεσσαράκοντα πηχέων τούτων ἕκαστόν ἐστι. τὸ δὲ καταστέγασμα τῆς ὀροφῆς, ἄλλος ἐπικέεται 6
 156 λίθος, ἔχων τὴν παρωροφίδα τετράπηχυν. Οὕτω μὲν νυν ὁ 1 νηὸς τῶν φανερῶν μοι τῶν περὶ τοῦτο τὸ ἱρόν ἐστι θωμαστώτατον· τῶν δὲ δευτέρων νῆσος ἡ Χέμμης καλυμένη· ἔστι μὲν ἐν λίμνῃ βαθῇ καὶ πλατῇ· κειμένη παρὰ τὸ ἐν Βουτοῖ ἱρόν, λέγεται δὲ ὑπ' Αἰγυπτίων εἶναι αὕτη ἡ νῆσος πλωτή. αὐτὸς μὲν ἔγωγε οὔτε πλέουσιν οὔτε κινηθεῖσαν 2 ἴδον, τέθηπα δὲ ἀκούων, εἰ νῆσος ἀληθῆως ἐστὶ πλωτή. ἐν 3 δὴ ὦν ταύτῃ νηὸς τε Ἀπόλλωνος μέγας ἐνι, καὶ βωμοὶ τριφάσιοι ἐνιδρίαται. ἐμπεφύκασι δ' ἐν αὐτῇ φοῖνικες 4

§ 4. τῶν φανερῶν] 'Of what was to be seen,' 'of what was shewn:' in opposition to those parts of the temple to which only the priests had admittance.

§ 5. ἔς τε ὕψος κ.τ.λ.] Whether one looked along the walls or up them, it was all one stone. It seems rather uncertain whether Hdt. means that the building was composed of only two stones, or that each of the walls (as well as the roof) was composed of a single *separate* stone. In either case his dimensions appear almost incredible.

τούτοις... τούτων] Both these words refer to ὕψος καὶ μήκος. 'Each wall is equal in respect of these, and each of these dimensions comes to forty cubits:' i.e. the walls were all equal in size, viz. 60 feet square. For the asyndeton, see 7. 3, n.

§ 6. τὸ δὲ καταστ.] λίθος is subject. 'To serve for the covering-in of the roof, another stone lies atop of these, with its eaves projecting four cubits.' The definite articles

(τό, τῆς) are used because the roof has been implied in the mention of the walls. .

CH. 156. § 1. τῶν δὲ δευτ.] 'Among things that come second:' supply θωμαστόν. τῶν δευτέρων is not opposed to τῶν φανερῶν (Kenrick however explains it as equivalent to τῶν μὴ φανερῶν), but to the superlative θωμαστότάτον.

Χέμμης] Hecataeus calls it Χέμβις (Fr. 284).

πλωτή] 'Floating:'—used here as πλῶειν is used of fish (93. 3). So πλωτῇ ἐν νήσῳ (of the island of Aeolus), Hom. *Od.* x. 3, where however some explain by τῇ προσπλεομένη ὑπ' ἀνθρώπων (cf. Hdt. II. 102. 2).

§ 2. οὔτε πλ. οὔτε κ.] This is clearly a reference to the actual words used by Hecataeus (who does not display the same caution as Hdt.): ἐστὶ δὲ ἡ νῆσος μεταρσίη καὶ περιπλέει καὶ κυφέει ἐπὶ τοῦ ὕδατος.

et] I. 24. 7.

§ 3. τριφάσιοι] For the three deities, Leto, Apollo, and Artemis.

συχνοί, καὶ ἄλλα δένδρεα, καὶ καρποφόρα καὶ ἄφορα, πολλά. λόγον δὲ τόνδε ἐπιλέγοντες οἱ Αἰγύπτιοι φασὶ 5 εἶναι αὐτὴν πλωτὴν, ὡς ἐν τῇ νήσῳ ταύτῃ, οὐκ εἴουσα πρότερον πλωτῇ, Λητῷ, εἴουσα τῶν ὀκτῶ θεῶν τῶν πρώτων γενομένων, οἰκέουσα δὲ ἐν Βουτοὶ πόλιν, ἵνα δὴ οἱ τὸ χρηστῆριον τοῦτό ἐστι, Ἀπόλλωνα παρὰ Ἴσιος παρακαταθήκην δεξαμένη, διέσωσε κατακρύψασα ἐν τῇ νῦν πλωτῇ λεγομένη νήσῳ ὅτε δὴ τὸ πᾶν διζήμενος ὁ Τυφὼν ἐπῆλθε, θέλων ἐξευρεῖν τοῦ Ὀσίριος τὸν παῖδα. Ἀπόλλωνα δὲ καὶ Ἄρ- 6 τεμιν Διονύσου καὶ Ἴσιος λέγουσι εἶναι παῖδας, Λητοῦν δὲ τροφὸν αὐτοῖσι καὶ σῴτειραν γενέσθαι. Αἰγυπτιστὶ δὲ 7 Ἀπόλλων μὲν Ὡρος, Δημήτηρ δὲ Ἴσις, Ἄρτεμις δὲ Βούβαστις. ἐκ τούτου δὲ τοῦ λόγου καὶ οὐδενὸς ἄλλου Αἰσχύλος ὁ Εὐφορίωνος ἤρπασε τὸ ἐγὼ φράσω, μῦθος δὴ ποιητέων τῶν προγενομένων. ἐποίησε γὰρ Ἄρτεμιν εἶναι 8 θυγατέρα Δήμητρος. τὴν δὲ νῆσον διὰ τοῦτο γενέσθαι πλωτὴν. ταῦτα μὲν οὕτω λέγουσι.

157 Ψαμμήτιχος δὲ ἐβασίλευσε Αἰγύπτου τέσσερα καὶ πεντή- 1

§ 5. οὐκ εἴουσα πρ.] This is a curious inversion or repetition of the Greek legend about Delos (which was also connected with Leto).

Λητῷ] See 63. 1, n.

§ 6. τὸ πᾶν] With ἐπῆλθε, = 'sought the whole world over.' Cf. φανῆναι οὐδαμοῦ γῆς τὸ πᾶν γὰρ ἐπεξελθεῖν διζήμενον Γέλωνα, VII. 166. 2.

Τυφὼν] 144. 3, n.

λέγουσι εἶναι παῖδας] In contradistinction to the Greek legend, which made them the children of Leto.

§ 7. ἤρπασε] 'Plundered.' This expression and καὶ οὐδενὸς ἄλλου, above, seem to mean that Aeschylus had not acknowledged the Egyptian origin of the legend: cf. 123. 3. The passage implies that Hdt. was acquainted with the works of Aeschylus, and perhaps that he viewed him as belonging to a past generation (Aeschylus died B.C. 456, i.e. when

Hdt. was about thirty). More prob. however the preposition in προγενομένων refers to Aeschylus himself: = 'alone as compared with all the poets before him,' like εὐδαιμονέστατος τῶν πρότερον βασιλέων, 161. 2; μόνοι τῶν ἄλλων Ἑλλήνων, I. 192. 3, n.

§ 8. ἐποίησε] This must have been in one of the lost plays. Bähr thinks that this explains the story, referred to by Aristotle (*Eth. Nic.* III. 1. 17), that Aeschylus was put on his trial for revealing the mysteries, and pleaded that he had done so in ignorance.

τὴν δὲ...γενέσθαι] This depends on οἱ Αἰγύπτιοι φασί (§ 4), not on ἐποίησε. The clauses from Ἀπόλλωνα δὲ το θυγατέρα Δήμητρος are parenthetical.

CH. 157. § 1. τέσσε. καὶ πεντ.] B.C. 670—616, Clinton (who follows Hdt.'s chronology). See however Grote, *H.G.* II. 498 (III. 441), n.

κοντα ἔτα· τῶν τὰ ἐνὸς δέοντα τριήκοντα Ἀζωτον, τῆς Συρίας μεγάλην πόλιν, προσκατήμενος ἐπολιόρκει, ἐς δ' ἐξείλε. αὕτη δὲ ἡ Ἀζωτος ἀπασέων πολίων ἐπὶ πλείστον 2
 158 χρόνον πολιορκευμένη ἀντέσχε, τῶν ἡμεῖς ἴδμεν. Ψαμμη- 1
 τίχου δὲ Νεκῶς παῖς ἐγένετο, καὶ ἐβασίλευσε Αἰγύπτου· ὃς τῇ διώρυχι ἐπεχείρησε πρῶτος τῇ ἐς τὴν Ἐρυθρὴν θάλασσαν φερούσῃ, τὴν Δαρείος ὁ Πέρσης δεύτερα διώρυξε· τῆς μήκος μὲν ἐστὶ πλῆθος ἡμέραι τέσσερες, εὖρος δὲ ὠρύχθη ὥστε τριήρεας δύο πλέειν ὁμοῦ ἐλαστρευμένας. ἡκται δὲ ἀπὸ τοῦ 2
 Νείλου τὸ ὕδωρ ἐς αὐτὴν ἡκται δὲ κατύπερθε ὀλίγον Βου-
 βάστιος πόλιος παρὰ Πάτουμον τὴν Ἀραβίην πόλιν· ἐσέχει δὲ ἐς τὴν Ἐρυθρὴν θάλασσαν. ὥρυκται δὲ πρῶτον μὲν τοῦ 3
 πεδίου τοῦ Αἰγυπτίου τὰ πρὸς Ἀραβίην ἔχοντα, ἔχεται δὲ κατύπερθε τοῦ πεδίου τὸ κατὰ Μέμφιν τείνον οὖρος, ἐν τῷ αἰ λιθοτομίαι ἐνεῖσι. τοῦ ὦν δὴ οὖρος τούτου παρὰ τὴν 4
 ὑπωρεὴν ἡκται ἡ διώρυξ ἀπ' ἐσπέρης μακρὴ πρὸς τὴν ἡῶ,

τὰ ἐνὸς δέοντα τρ.] 1. 18. 2, n.
 Ἀζωτον] Ashdod. *Jeremiah* 25.

20.

CH. 158. § 1. Νεκῶς] B.C. 616—600. The Pharaoh-necho of the Old Testament. Psammetichus was the son of Necos (152. 1), and seems to have followed the Greek custom in naming his son. So the son of King Necos was named Psammetichus (160. 1). Cf. 134. 4, note.

πρῶτος] Opposed to δεύτερα below. According to Wilkinson ruins on its banks prove that the canal already existed in the time of Rameses II. (Sesostris). 'It ran eastward through a natural valley (the Goshen of Jewish history) till it reached the Bitter Lakes. Issuing from these it pursued a southerly course to Suez. Towards the western end its traces are very visible; towards the east it has nearly disappeared.' Kenr. II. 400. Thus towards the latter part of its course it nearly coincided with the route of the present Suez canal, which issuing from the Mediterranean at Port Said passes through the Bitter Lakes to

Suez. The old canal, after being restored by Trajan and the Caliphs, was finally blocked up by the sand in the eighth century.

Δαρείος] Cf. IV. 39. 2.

πλῆθος] In apposition with ἡμέραι (168. 4), instead of being put in the genitive (8. 4, n.).

ὥστε = τοσούτων ὥστε.

§ 2. κατύπερθε] 'Above,' i.e. south of. Πάτουμον = *Pithom* (*Exodus* 1. 11). The town is called Arabian because it was beyond the limits of the inundation of the Nile (8. 1; 18. 3). The perfects ἡκται, ὥρυκται may be rendered by the present, the tense denoting the present permanent result of a past act. Cf. *μεμετρήκασιν*, 6. 2.

§ 3. πρῶτον μὲν] Answered by ἔχεται δὲ κ.τ.λ., this latter clause being expanded by what follows.

ἔχεται δὲ] 'Now next to the plain, further inland, comes the hill-country that stretches over against Memphis' (*κατὰ*, because M. was on the other side of the Nile).

§ 4. μακρὴ] 'With its length running from west to east' (149. 2).

καὶ ἔπειτα τείνει ἐς διασφάγας, φέρουσα ἀπὸ τοῦ οὐρεος
 πρὸς μεσαμβρίην τε καὶ νότον ἄνεμον ἐς τὸν κόλπον τὸν
 Ἀράβιον. τῇ δὲ ἐλάχιστόν ἐστι καὶ συντομώτατον ἐκ τῆς 5
 βορητῆς θαλάσσης ὑπερβῆναι ἐς τὴν νοτίην καὶ Ἐρυθρὴν
 τὴν αὐτὴν ταύτην καλομένην, ἀπὸ τοῦ Κασίου οὐρεος τοῦ
 οὐρίζοντος Αἰγυπτῶν τε καὶ Συρίην, ἀπὸ τούτου εἰςὶ στάδιοι
 χίλιοι [ἀπαρτί] ἐς τὸν Ἀράβιον κόλπον. τοῦτο μὲν τὸ συν- 6
 τομώτατον ἡ δὲ διώρυξ πολλῶ μακροτέρη, ὅσῳ σκολιωτέρη
 ἐστὶ, τὴν ἐπὶ Νεκῶ βασιλέος ὀρύσσοντες Αἰγυπτίων ἀπώ-
 λοντο δωῶδεκα μυριάδες. Νεκῶς μὲν νυν μεταξὺ ὀρύσσων 7
 ἐπαύσατο, μαντηίου ἐμποδίου γενομένου τοιοῦδε, τῷ βαρ-
 βάρῳ αὐτὸν προεργάζεσθαι. βαρβάρους δὲ πάντας οἱ Αἰ- 8
 159 γύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους. Παισάμενος ἰ
 δὲ τῆς διώρυχος ὁ Νεκῶς ἐτράπετο πρὸς στρατηγας καὶ τρι-
 ἡρεες αἱ μὲν ἐπὶ τῇ βορητῇ θαλάσσει ἐποιήθησαν, αἱ δ' ἐν τῷ
 Ἀραβίῳ κόλπῳ ἐπὶ τῇ Ἐρυθρῇ θαλάσσει τῶν ἔτι οἱ ὄλκοι
 ἐπίδηλοι. καὶ ταύτησί τε ἐχράτο ἐν τῷ δέοντι, καὶ Σύροισι 2
 πεζῇ ὁ Νεκῶς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε μετὰ δὲ τὴν

§ 5. **ἐλάχιστον**] 'At the small-
 est part and by the shortest road.'
 Cf. τῇ στενύτατόν ἐστι, 8. 5.

τῆς βορ. θ.] The Mediterranean.
στάδιοι χίλιοι] About 115 miles.
 The nearest point would have been
 not Mount Casius but Pelusium, and
 the distance is only about 75 miles.

ἀπαρτί] This word is not found
 in any of the MSS., but was clearly
 read in this passage by the Greek gram-
 marians (Schol. Aristoph. *Plut.* 388.
Suidas s. v.). A fact like this con-
 firms the theory that all the existing
 MSS. belong to one family (Bähr).

§ 6. **τὴν]** The relative implies
 a connection of cause and effect:—
 'much longer (as you would expect),
 seeing that in digging it,' &c.

ὀρύσσοντες ... μυριάδες] A com-
 mon σχῆμα πρὸς τὸ σημαινόμενον.

§ 8. **βαρβάρους]** i.e. their prac-
 tice corresponds to that of the
 Greeks. Hdt. probably does not
 mean that the word they used was

βάρβαροι, though it has been sug-
 gested by Wilkinson that he is re-
 ferring to the word *Barber* (whence
 the modern *Barbary*), a name ap-
 plied to some tribe in Africa. Cf.
 52. 2, where Hdt. talks as if the
 Pelasgians used the actual word
θεός.

CH. 159. § 1. **ἐν τῷ Ἀραβ. κ.]**
 Cf. 11. 1.

ἐπὶ τῇ Ἐρ. θ.] These were the
 ships despatched on the circumnavi-
 gation of Africa (IV. 42). *ἐπὶ* denotes
 the object (I. 41. 2), = 'meant for
 the Red Sea.'

§ 2. **Σύροισι]** i.e. the Jews (104.
 6, n.) under Josiah (2 *Kings* 23. 29;
 2 *Chron.* 35. 22).

Μαγδόλῳ] *Migdal-el* (*Joshua* 19.
 38), prob. the *Magdala* of the N. T.
 (*Matth.* 15. 39), seems to have been
 confused by Hdt. with Megiddo.
 See Stanley's *Palestine*, 375.

ἐνίκησε] Prob. about 609 B.C.
 Hdt. does not mention his subse-

μάχην Κάδυντιν πόλιν τῆς Συρίας εἰσάσαν μεγάλην εἶλε, ἐν τῇ δὲ ἐσθῆτι ἔτυχε ταῦτα κατεργασάμενος, ἀνέθηκε τῷ 3 Ἀπόλλωνι, πέμψας ἐς Βραγχίδας τὰς Μιλησίων. μετὰ δὲ, 4 ἑκκαίδεκα ἔτεα τὰ πάντα ἄρξας τελευτᾷ, τῷ παιδί Ψάμμυ παραδούς τὴν ἀρχήν.

- 160 Ἐπὶ τούτῳ δὴ τὸν Ψάμμιν βασιλεύοντα Αἰγύπτου ἀπ-
 ἴκοντο Ἑλλείων [ἄνδρες] ἄγγελοι, αὐχέοντες δικαιοτάτα καὶ
 κάλλιστα τιθέναι τὸν ἐν Ὀλυμπίῃ ἀγῶνα πάντων ἀνθρώπων,
 καὶ δοκέοντες παρὰ ταῦτα οὐδ' ὕν τοὺς σοφωτάτους ἀνθρώ-
 πων Αἰγυπτίους οὐδὲν ἐπεξευρεῖν. ὥς δὲ ἀπικόμενοι ἐς τὴν 2
 Αἴγυπτον οἱ Ἑλλεῖοι ἔλεγον τῶν εἵνεκα ἀπίκοντο, ἐνθαῦτα
 ὁ βασιλεὺς οὗτος συγκαλέεται Αἰγυπτίων τοὺς λεγομένους
 εἶναι σοφωτάτους. συνελθόντες δὲ οἱ Αἰγύπτιοι ἐπυνθά- 3
 νοντο τῶν Ἑλλείων λεγόντων ἅπαντα τὰ κατήκει σφέας ποι-
 ἔειν περὶ τὸν ἀγῶνα· ἀπηγησάμενοι δὲ τὰ πάντα, ἔφασαν
 ἦκειν ἐπιμαθησόμενοι, εἴ τι ἔχκειν Αἰγύπτιοι τούτων δικαιο-
 τερον ἐπεξευρεῖν. οἱ δὲ βουλευσάμενοι ἐπειρώτων τοὺς 4
 Ἑλλείους, εἴ σφι οἱ πολίηται ἐναγωνίζονται. οἱ δὲ ἔφασαν,
 καὶ σφένων καὶ τῶν ἄλλων Ἑλλήνων ὁμοίως τῷ βουλομένῳ
 ἐξεῖναι ἀγωνίζεσθαι. οἱ δὲ Αἰγύπτιοι ἔφασαν, σφέας οὕτω 5
 τιθέντας παντὸς τοῦ δικαίου ἡμαρτηκένα· οὐδεμίαν γὰρ
 εἶναι μηχανὴν ἕκως οὐ τῷ ἀστῶ ἀγωνιζομένῳ προσθήσονται,
 ἀδικέοντες τὸν ξείνον. ἀλλ' εἰ δὴ βούλονται δικαίως τιθέναι, 6

quent defeat by the Babylonians under Nebuchadnezzar (2 *Kings* 24. 7; *Jerem.* 46. 2).

Κάδυντιν] Probably Jerusalem. See Grote's note, *H. G.* II. 500 (III. 444). Others understand Gaza.

§ 3. **ἀνέθηκε**] Supply *ταύτην*. Kenrick compares 'in quem primum egressi sunt locum Troja vocatur,' Livy, I. 1. 2.

ἐς Βρ. τὰς Μ.] A compliment to his Ionian mercenaries. 'Probably a large proportion of his troops were Milesians,' Grote. For *τὰς*, see I. 92. 2, n.

CH. 160. § 1. **Ψάμμιν**] B.C. 600—594. On the monuments he is called Psammuthis or Psamme-

tichus, like his grandfather. Wilkinson, *Anc. Eg.* I. 150. See notes, 130. 1; 133. 1.

παρὰ ταῦτα] = *proae his*.

οὐδέν] Sc. *δικαιότερον καὶ κάλλιον* (the comparative being implied in ἐπ—). Cf. *τούτων δικαιότερον*, § 3.

§ 3. **ἀπηγησάμενοι δὲ**] The change of subject is not marked, because *λεγόντων* in the preceding clause virtually takes the place of the main verb.

§ 6. **βούλονται...ἀπικόλατο**] The optative has been explained as casting a doubt upon the reality of the fact that they came with that object. 'If they really wanted—and if, as *they said*, they came on that account.'

καὶ τοῦτου εἵνεκα ἀπικολάτο ἐς Αἴγυπτον, ξείνοισι ἀγωνιστήσι ἐκέλευον τὸν ἀγῶνα τιθέναι, Ἑλίων δὲ μηδενὶ εἶναι ἀγωνίζεσθαι. Ταῦτα μὲν Αἰγύπτιοι Ἑλίοιοις ὑπεθήκαντο.

- 161 Ψάμμιος δὲ ἔξ ἔτεα μόνον βασιλεύσαντος Αἰγύπτου 1 καὶ στρατευσαμένου ἐς Αἰθιοπίην καὶ μεταντίκα τελευτήσαντος, ἐξεδέξατο Ἀπρίης ὁ Ψάμμιος. ὃς μετὰ Ψαμμίτιχον 2 τὴν ἐνωτοῦ προπάτορα ἐγένετο εὐδαιμονέστατος τῶν πρότερον βασιλέων, ἐπ' ἔτεα πέντε καὶ εἴκοσι ἄρξας· ἐν τοῖσι ἐπὶ τε Σιδῶνα στρατὸν ἤλασε, καὶ ἐναυμάχησε τῷ Τυρίῳ. Ἐπεὶ δὲ οἱ ἔδεε κακῶς γενέσθαι, ἐγένετο ἀπὸ προφάσιος τὴν 3 ἐγὼ μεζόνως μὲν ἐν τοῖσι Λιβυκοῖσι λόγοισι ἀπηγήσομαι, μετρίως δ' ἐν τῷ παρόντι. ἀποπέμψας γὰρ στρατεύμα ὁ 4 Ἀπρίης ἐπὶ Κυρηναίους, μεγαλωστὶ προσέπταισε. Αἰ- 5 γύπτιοι δὲ ταῦτα ἐπιμεμφόμενοι, ἀπέστησαν ἀπ' αὐτοῦ, δοκέοντες τὸν Ἀπρίην ἐκ προνοίας αὐτοῦς ἀποπέμψαι ἐς φαινόμενον κακὸν, ἵνα δὴ σφέων φθορὴ γένηται, αὐτὸς δὲ τῶν λοιπῶν Αἰγυπτίων ἀσφαλέστερον ἄρχῃ. ταῦτα δὲ δεινὰ 6

More probably, as Kenrick says, 'βούλονται' is used because the desire to do justice is present, ἀπικολάτο because the arrival in Egypt was past.' εἶναι]=ἐξεῖναι. The judges in the Olympic games (Ἑλλανοδίκαι) were always Eleans and were chosen by lot.

CH. 161. § 1. Ἀπρίης] B.C. 594—569. The Pharaoh-hophra of the Bible (*Jerem.* 44. 30).

§ 2. ἐγένετο] 'Made himself.' The use of γίνεσθαι implies an advance of prosperity during the reign.

τῶν πρότερον] Either the partitive gen., used as if Apries could be reckoned among his predecessors, or more prob. the gen. of reference: I. 192. 3, n. Milton has imitated the classical construction: 'Adam the goodliest man of men since born, His sons, the fairest of her daughters Eve,' *Par. Lost*, IV. 313, where see Keightley's note.

τῷ Τυρίῳ] I. 2. 4, n. During the greater part of its history the government of Tyre seems to have

been a monarchy. We need not therefore compare τὸν Ἑλληνα, I. 69. 2.

§ 3. [ἔδεε] Of destiny. So δεῖν, 133. 3; χρῆν, I. 8. 3.

ἐγένετο] Supply οἱ κακῶς.

προφάσιος] 'Occasion.' The word denotes a real, not a pretended motive (I. 29. 2), as far as Apries is concerned, and so far might be rendered 'purpose,' but its meaning is modified by the allusion to Nemesis. The envious deity (I. 32. 2) 'sought occasion' against Apries, and turned his real purpose into a pretext for his destruction. Cf. 139. 3.

μεζόνως] (I. 122. 3, n.)=at more length. More details of the expedition are given at IV. 159. 5, where Hdt. is narrating the history of Cyrene. If he alludes to this account, we must suppose that, the Λιβυκοὶ λόγοι were incorporated into his work, while the Ἀσσύριοι λόγοι (I. 184. 1) were not. For λόγοισι, see I. 75. 1, n.

§ 5. φαινόμενον=φανερὸν.

ποιούμενοι οὗτοί τε οἱ ἀπονοστήσαντες, καὶ οἱ τῶν ἀπολομέ-
 162 νων φίλοι, ἀπέστησαν ἐκ τῆς ἰθῆς. Πυθόμενος δὲ Ἀπρίης
 ταῦτα, πέμπει ἐπ' αὐτοὺς Ἀμασιν καταπαύσοντα λόγοισι.
 ὁ δὲ ἐπεὶ τε ἀπικόμενος κατελάμβανε τοὺς Αἰγυπτίους,
 ταῦτα μὴ ποιεῖν λέγοντος αὐτοῦ, τῶν τις Αἰγυπτίων ὀπισθε
 στας, περιέθηκέ οἱ κυνὴν· καὶ περιτιθεὶς ἔφη ἐπὶ βασιλῆτη
 περιτιθέναι. καὶ τῷ οὐ κως ἀκούσιον ἐγένετο τὸ ποιούμενον,
 1 ὡς διεδείκνυε. ἐπεὶ τε γὰρ ἐστήσαντό μιν βασιλέα τῶν
 Αἰγυπτίων οἱ ἀπεστεῶτες, παρεσκευάζετο ὡς ἐλὼν ἐπὶ τὸν
 Ἀπρίην. Πυθόμενος δὲ ταῦτα ὁ Ἀπρίης, ἔπεμπε ἐπ' Ἀμα- 3
 σιν ἄνδρα δόκιμον τῶν περὶ ἑωυτὸν Αἰγυπτίων, τῷ οὖνομα
 ἦν Πατάρβημις, ἐντειλάμενος αὐτῷ, ζῶντα Ἀμασιν ἀγαγεῖν
 παρ' ἑωυτόν. ὡς δὲ ἀπικόμενος τὸν Ἀμασιν ἐκάλεε ὁ 4
 Πατάρβημις, ὁ Ἀμασις (ἔτυχε γὰρ ἐπ' ἵππου κατήμενος)
 ἐπαείρας ἀπεματᾶισε· καὶ τοῦτό μιν ἐκέλευσε Ἀπρίην ἀπά-
 γειν. ὅμως δὲ αὐτὸν ἀξιούν τὸν Πατάρβημιν, βασιλέος 5
 μεταπεμπομένου, ἵεναι πρὸς αὐτόν· τὸν δὲ αὐτῷ ὑποκρίνε-
 σθαι, ὡς ταῦτα πάλαι παρεσκευάζετο ποιεῖν, καὶ αὐτῷ οὐ
 μέμφασθαι Ἀπρίην· παρέσεσθαι γὰρ καὶ αὐτὸς καὶ ἄλλους
 ἄξιειν. τὴν δὲ Πατάρβημιν ἔκ τε τῶν λεγομένων οὐκ ἀγνοεῖν 6
 τὴν διάνοιαν, καὶ παρασκευαζόμενον ὀρέοντα, σπουδῇ ἀπιέ-

§ 6. ἐκ τῆς 10.] Not 'straightway,' but 'openly' (lit. 'straightforwardly'). Thus ἐκ τῆς 10. is opposed to ἐμχανήσατο (secret stratagem), III. 127. 2; to καταφεύγει (implying a secret flight), IX. 37. 6; and ἐκ τοῦ εὐθέος is opposed to ἀπάτη, Thuc. I. 34. 3. For the fem. see I. 108. 6, n.

CH. 162. § 1. Ἀμασιν] No description is added (e.g. like ἄνδρα δόκιμον, § 3), apparently because Amasis has been mentioned before (154. 5; I. 77. 2). If so, we have a contrast here to the want of revision observable at 143. 1; I. 170. 3. ὁ δὲ...αὐτοῦ...οἱ] These all refer to Amasis (I. 3. 3; 178. 3). κατελάμβανε] 'Sought to restrain' (I. 68. 6). ἐπὶ βασ.] 'To crown him king,' ἐπὶ denoting the purpose or ground

(basis) of the action. So ἐπὶ τῇ κατῳδῳ, I. 61. 4; ἐπὶ λύμῃ, II. 121. 26. There seems to be a reference to a peculiar form of helmet worn by the Egyptian kings (κυνέας, 151. 3). Compare the use of περιθεῖναι, I. 129. 5, n.

§ 5. αὐτόν = Ἀμασιν, and is the accus. after ἀξιούν. Notice the change to indirect narration.

πρὸς αὐτόν = πρὸς βασιλέα.

ὑποκρίνεσθαι] Compare the answer of Cyrus to Astyages, I. 127. 2. Hdt. evidently admires the wit of Amasis (172. 2; 174. 1).

μέμφασθαι] 'Apries had no fault to find with him,' i.e. had no cause for finding fault. The use of the aor. implies that no particular time is referred to. Cf. κατακλυσθῆναι, 99. 6. The reading μέμφεσθαι has no MS. authority.

ναι, βουλόμενον τὴν ταχίστην βασιλεῖν δηλῶσαι τὰ πρησόμενα. ὥς δὲ ἀπικέσθαι αὐτὸν πρὸς τὸν Ἀπρίην, οὐκ ἄγοντα 7 τὸν Ἀμασιν, οὐδένα λόγον αὐτῷ δόντα, ἀλλὰ περιθίμως ἔχοντα, περιταμεῖν προστάξαι αὐτοῦ τὰ τε ὅτα καὶ τὴν ῥίνα, ἰδόμενοι δ' οἱ λοιποὶ τῶν Αἰγυπτίων, οἱ ἔτι τὰ ἐκείνου ἐφρό- 8 νεον, ἄνδρα τὸν δοκιμώτατον ἐωυτῶν οὕτω αἰσχυρῶς λύμῃ διακεείμενον, οὐδένα δὴ χρόνον ἐπισχόντες ἀπιστέατα πρὸς 163 τοὺς ἐτέρους, καὶ ἐδίδοσαν σφέας αὐτοὺς Ἀμάσι. Πυθόμενος· 1 δὲ καὶ ταῦτα ὁ Ἀπρίης ὥπλιζε τοὺς ἐπικούρους καὶ ἤλαυνε ἐπὶ τοὺς Αἰγυπτίους· εἶχε δὲ περὶ ἐωυτὸν Κᾶρας τε καὶ Ἰωνας, ἄνδρας ἐπικούρους τρισυρίου· ἦν δὲ οἱ τὰ βασιλιῆα ἐν Σαῖ πόλι, μεγάλα ἐόντα καὶ ἀξιοθέητα. καὶ οἷ τε περὶ 2 τὸν Ἀπρίην ἐπὶ τοὺς Αἰγυπτίους ἦσαν, καὶ οἱ περὶ τὸν Ἀμασιν ἐπὶ τοὺς ξείνους. ἐν τε δὴ Μωμέμφι πόλι ἐγένοντο 3 ἀμφότεροι καὶ πειρήσεσθαι ἐμελλον ἀλλήλων.

§ 7. οὐδ. λ. αὐτῷ δόντα.] δόντα refers to Apries. The frequent occurrence of the phrase διδόναι λόγον with the reflexive (I. 33. 5; 209. 4; III. 25. 1; al.) has induced most editors either to read ἐωυτῷ here (for which there is no authority), or to explain the passage by saying that αὐτῷ = ἐωυτῷ (see 26. 1, n.). Possibly we might justify αὐτῷ as referring to Apries, on the ground that it is an indirect reflexive (I. 86. 6, n.), the whole sentence being in indirect narration, so that the subject of the main clause is 'certain persons' who state these facts (cf. λέγουσι τοὺς ἀποπεμφθέντας...δοῦναι σφί λόγον καὶ σφί ἀδεῖν κ.τ.λ., III. 45. 1, and see the note on σφί at I. 3. 3). But this is harsh with αὐτόν, αὐτοῦ so near, and more probably αὐτῷ refers to Patarbemis. The meaning thus would be 'without giving him time to speak,' just as οὐδένα λ. ἐωυτῷ δόντα would = 'without giving himself time to think.' Cf. ἐίδοσαν οἱ Λακεδαιμόνιοι τοῖς συμμάχοις λόγον, 'gave them leave to speak,' Xen. *Hell.* v 2. 20, and the French phrase *donner la parole*.

HER.

§ 8. διακεείμενον = διατεθειμένον (I. 14. 3; 110. 5; 171. 6), = 'treated, 'handled': cf. σεωντὸν ἀνηκέστως διαθεῖναι, III. 155. 3; οὐ βραδίως διετέθη, Thuc. VI. 57. 4, the former passage referring to mutilation, the latter to torture. The dat. λύμῃ denotes 'the accompanying circumstance,' like σπουδῇ above, § 6 (I. 87. 3, n.).

ἀπιστέατο] 'Proceeded to revolt:' the imperfect implies that the action took time.

CH. 163. § 1. καὶ ταῦτα] This too (in addition to the revolt of Amasis). The clause εἶχε δὲ κ.τ.λ. explains τοὺς ἐπικούρους above (for δὲ instead of γάρ, cf. I. 74. 2), and the clause ἦν δὲ οἱ κ.τ.λ. explains ἤλαυνε, by mentioning the place from which he started.

ἐν Σαῖ] The family of Psammetichus belonged to Sais (152. 1).

§ 3. ἐν] As often in Hdt., ἐν means simply *at*, or *near*. So with the name of a sea ἐν = *on* (I. 76. 1), and with islands = *at* or *off* (ἐν Κύπρῳ ναυμαχίσαντες, v. 115. 1).

Μωμέμφι] Mod. *Μανουφ*.

ἐγένοντο] 'Came to be at,' 'found themselves at.'

- 164 Ἔστι δὲ Αἰγυπτίων ἑπτὰ γένεα· καὶ τούτων οἱ μὲν ἱρέες, ἡ οἱ δὲ μάχιμοι κεκλέαται, οἱ δὲ βουκόλοι, οἱ δὲ συβῶται, οἱ δὲ κάπηλοι, οἱ δὲ ἑρμηνέες, οἱ δὲ κυβερνήται. γένεα μὲν Αἰγυπτίων τσαυτὰ ἔστι· οὐνόματα δὲ σφί κέεται ἀπὸ τῶν τεχνέων. οἱ δὲ μάχιμοι αὐτῶν καλέονται μὲν Καλασιρίες, ἡ τε καὶ Ἑρμοτύβιες· ἐκ νομῶν δὲ τῶνδε εἰσὶ. κατὰ γὰρ δὴ
- 165 νομοὺς Αἴγυπτος ἕκαστα διαραίρηται. Ἑρμοτυβίων μὲν οἶδε εἰσὶ νομοί· Βουσιρίτης, Σαίτης, Χεμμίτης, Παπρημίτης, νῆσος ἡ Προσωπίτις καλεομένη, Ναθὼ τὸ ἡμισύ. ἐκ μὲν τούτων τῶν νομῶν Ἑρμοτύβιες εἰσὶ, γενόμενοι, ὅτε ἐπὶ πλείστους γενοίατο, ἑκακάδεκα μυριάδες. καὶ τούτων βαναυσίης οὐδεὶς δεδάηκε οὐδὲν, ἀλλ' ἀνεῖνται ἐς τὸ μάχιμον.
- 166 Καλασιρίων δὲ οἶδε ἄλλοι νομοί εἰσὶ· Θηβαῖος, Βουβαστίτης, Ἀφθίτης, Τανίτης, Μενδήσιος, Σεβεννύτης, Ἀθριβίτης, Φαρβαιθίτης, Θμουίτης, Ὀνουφίτης, Ἀνύσιος, Μυεκφορίτης·

CH. 164. § 1. [ἔστι δὲ κ.τ.λ.] It is not easy to see the reason for the insertion of this episode (chs. 164—168) here, unless Hdt. means to imply that the dethronement of Apries was in some way or other a class-revolution. Certainly, as Stein says, it would have come more naturally after ch. 141 (see 141. 1, 4).

γένεα.] Hdt. clearly means to describe a caste-system (37. 11; 166. 2; VI. 6:). But it would prob. be nearer the truth to translate the word by 'classes' or 'orders' rather than by 'castes.' 'There is no proof (from the inscriptions) that all the sons of a priest became priests, or of a military man soldiers.' On this, and on the distinction between the class of priests and warriors on the one hand and all the other classes on the other, see Kenrick, *Anc. Eg.*, II. 45 foll.

συβῶται.] See 47. 1. κάπηλοι, 147. 4. ἑρμηνέες, 154. 3. ἡ κυβερνήται were probably the boatmen of the Nile. Bähr.

§ 2. Καλασιρίες] This word has been variously explained as meaning 'clad in leather' (cf. 81. 3), 'archers' (which is consistent with the

preceding sentence, but inconsistent with IX. 32. 2), and 'youths.' The meaning of Ἑρμοτύβιες is even more uncertain.

ἐκ νομῶν] 'They come from (i.e. their domains lie in) the following cantons.' Cf. 168. 1.

διαραίρηται] Each νομός had its own governor (νομάρχης, 177. 2) and its own religious rites (42. 1, 3; 59. 1, n.).

CH. 165. οἶδε εἰσὶ νομοί] The νομοί mentioned in this and the following ch. are all in Lower Egypt with the exception of Thebes and Chemmis, prob. because there was most danger of invasion on this side. Bähr.

γενοίατο] This must mean 'as often as they reached their highest numbers,' but the opt. of indefinite frequency is strange in this context, since the *highest* number would only have been reached once. A few MSS. read ἐγένοντο, and prob., as Bähr says, the original reading was ἐγενέ-ατο (cf. 166. 2).

ἀνεῖνται] A correction for ἀνέονται, the form ἀνεμένους occurring in a similar context, 167. 2. Cf. ἀνεί-ται, 65. 3.

- οὗτος ὁ νομὸς ἐν νήσῳ οἰκέει, ἀντίον Βουβάστιος πόλιος. οὗτοι δὲ οἱ νομοὶ Καλασιρίων εἰσὶ, γενόμενοι, ὅτε ἐπὶ πλεί- 2
 στους ἐγενέατο, πέντε καὶ εἴκοσι μυριάδες ἀνδρῶν. οὐδὲ
 τούτοις ἐξεστὶ τέχνην ἐπασκῆσαι οὐδεμίαν, ἀλλὰ τὰ ἐς
 πόλεμον ἐπασκέουσι μόννα, παῖς παρὰ πατρὸς ἐκδεκόμενος.
- 167 Εἰ μὲν νυν καὶ τοῦτο παρ' Αἰγυπτίων μεμαθήκασιν οἱ 1
 Ἕλληνες, οὐκ ἔχω ἀτρεκέως κρίναι, ὁρέων καὶ Θρήικας καὶ
 Σκύθας καὶ Πέρσας καὶ Λυδοὺς καὶ σχεδὸν πάντας τοὺς
 βαρβάρους, ἀποτιμωτέρους τῶν ἄλλων ἡγῆμένους πολιητέων
 τοὺς τὰς τέχνας μαυθάνοντας καὶ τοὺς ἐκγόνους τούτων, τοὺς
 δὲ ἀπηλλαγμένους τῶν χειρωναξιέων, γενναίους νομιζομένους
 εἶναι, καὶ μάλιστα τοὺς ἐς τὸν πόλεμον ἀνειμένους. μεμαθή- 2
 κασι δ' ὦν τοῦτο πάντες οἱ Ἕλληνες καὶ μάλιστα Λακεδαι-
 168 μόνιοι, ἥκιστα δὲ Κορίνθιοι ὄνουνται τοὺς χειροτέχνας. Γέρεα 1
 δέ σφι ἦν τάδε ἐξαιρημένα μόνουσι Αἰγυπτίων, πάρεξ

CH. 166. § 1. οἰκέει] 'Has its dwelling-place' (= κέεται). A poetical personification (cf. 149. 6). So ἑκατὸν πόλις οἰκῆσαι περὶ τὴν Τριτωνίδα λίμνην, IV. 179. 3; νήσων | αἰ ναλοῦσι πέρην ἁλός, Hom. II. II. 626; ὦ κλεινὰ Σαλαμίς, σὺ μὲν που ναλεῖς ἀλίπλακτος εὐδαίμων, Soph. Aj. 596.

§ 2. γενόμενοι...μυριάδες] Acc. to Ab. this agrees with Καλασίριες (as if the construction had been the same as in the preceding ch.). More prob. the addition of ἀνδρῶν proves that γεν. is really meant to agree with νομοί, with which μυριάδες is placed in apposition, like στρατιὰν δώδεκα μυριάδας, Xen. An. III. 5. 16.

παῖς παρὰ π.] Cf. I. 7. 5.

CH. 167. § 1. εἰ μὲν νυν] Answered by δ' ὦν below:—I cannot say whether they have learnt it from the Egyptians (since there are so many other barbarians from whom they might have learnt it), but certain it is that they have learnt it. In this use of δ' ὦν (cf. 134. 2, n.) ὦν still retains its inferential force, the fact that they had learnt the practice from some other nation being

represented as an inference from the fact that they possessed the custom.

καὶ τοῦτο] As well as so many other things (50. 1; 51. 1; 57. 4; 58. 1).

Θρήϊκας] See v. 6. 2. For Σκύθας, see IV. 46. 5; for Πέρσας, I. 153. 5; and for Λυδοὺς, cf. I. 79. 4 with I. 155. 7; 94. 1.

ἡγῆμένους] agrees with βαρβάρους, but below the construction is altered, the passive νομιζομένους agreeing with τοὺς ἀπηλλαγμένους.

§ 2. Κορίνθιοι] Owing to their situation being so favourable for commerce. Homer talks of ἀφνειὸν Κόρινθον (II. II. 570).

CH. 168. § 1. γέρεα] Not quite in the Homeric sense of the word, which denotes a special gift (of indefinite value) set apart for a chieftain, in addition to his regular share (κούρην ἣν ἄρα μοι γέρας ἔξελον υἱὲς Ἀχαιῶν, Hom. II. XVI. 56; cf. IX. 367). Here, like the γέρεα of the Spartan kings (VI. 56. 1; cf. ἐπὶ ῥητοῖς γέρασι, Thuc. I. 13. 1), the word denotes certain definite privileges which formed the regular endowment of the μάχιμοι (σφι).

πάρεξ] This qualifies μόνουσι.

τῶν ἱρέων, ἄρourke ἐξαίρετοι δυνάδεκα ἐκάστῳ ἀτελέες. ἡ δὲ ἄρourke ἐκατὸν πήχυν ἐστὶ Αἰγυπτίων πάντη. ὁ δὲ Αἰγύπιος πήχυς τυγχάνει ἴσος ἐὼν τῷ Σαμίῳ. ταῦτα μὲν δὴ τοῖσι ἅπασιν ἦν ἐξαίρημένα. τάδε δὲ ἐν περιτροπῇ ἐκαρποῦντο καὶ οὐδαμὰ ὠντοί. Καλασιρίων χίλιοι καὶ ἑρμουτυβίων [ἄλλοι] ἔδορυφόρεον ἐνιαυτὸν ἕκαστοι τὸν βασιλέα· τούτοις δ' ὧν τάδε πᾶρεξ τῶν ἀρουρέων ἄλλα ἐδίδοδο ἐπ' ἡμέρῃ ἐκάστη, ὅπου σίτου σταθμὸς πέντε μνᾶι ἐκάστῳ, κρεῶν βοέων διὰ μνᾶι, οἴνου τέσσερες ἀρυστήρες, ταῦτα τοῖσι αἰεὶ δορυφορέουσι ἐδίδοδο.

169 Ἐπεὶ τε δὲ συνιόντες, ὅτε Ἀπρίης ἄγων τοὺς ἐπικούρους καὶ ὁ Ἀμασις πάντας τοὺς Αἰγυπτίους, ἀπίκοντο ἐς Μώμεφιν πόλιν, συνέβαλον καὶ ἐμαχέσαντο μὲν εὖ οἱ ξεῖνοι, πληθεὶ δὲ πολλῷ ἐλάσσονες ἔοντες, κατὰ τοῦτο ἐσσώθησαν. Ἀπρίῳ δὲ λέγεται εἶναι ἦδε ἡ διάνοια, μηδ' ἂν θεὸν μιν

§ 2. ἄρourke] The measure mentioned here (=about half an acre) seems to be about eight times as large as the ἀρourke described by Suidas. See *Dict. Ant.*

πάντη = 'each way' (I. 126. 1). There is considerable uncertainty about the Samian cubit. One view is, that Hdt. means the ordinary Greek cubit (I. 60. 5, n.), and simply uses the word 'Samian,' because his account came from Samian traders in Egypt (135. 1; 178. 1). Most authorities however incline to the belief that the Samian was larger than the ordinary cubit (Hdt.'s residence in Samos would have made him acquainted with the Samian measures). Acc. to Wilkinson's measurements the Egyptian cubit was 20½ in., which is very nearly what Böckh makes the Babylonian (I. 178. 6).

§ 4. ἄλλοι] Not in the best MSS., but very prob. it represents an original reading ἄλλοι χίλιοι, *item mille*. So αἰχμοφόροι χίλιοι... μετὰ δὲ ἵππος ἄλλῃ χιλίῃ, VII. 41. 2; cf. ἄλλους, II. 146. 2, n.

ἐκάστοι] This if right (another reading is ἐκάστον) is used instead of ἐκάτεροι, as inversely ἕτερος is

used instead of ἄλλος (e.g. αὐταὶ καὶ... ἕτεροι πρὸς ταύτησι στρατηλασίαι, VII. 21. 1).

σταθμός] 'A measure of corn, viz. five pounds.' For the apposition, cf. 158. 1; 166. 2. For βοέων, see 37. 8, n.

αἰεὶ = ἐκάστοτε.

CH. 169. § 1. Ἐπεὶ τε δὲ] This resumes the story from 163. 3.

πάντας] A rhetorical exaggeration, like οἱ λοιποὶ τῶν Αἰγ., 162. 8.

κατὰ τοῦτο] In Attic we should have διὰ τοῦτο. The restriction to one point involved in this use of κατὰ serves to introduce the idea of causation. The connection between the two ideas may be illustrated by the construction after μέμφομαι, I. 77. 1, where κατὰ τὸ πλῆθος might be rendered either 'in point of numbers' or 'on the ground of its numbers.' Cf. κατ' ἄλλο μὲν οὐδέν, I. 147. 2.

§ 2. εἶναι] The imperfect infinitive. The same character is given to Apries by Ezekiel (29. 3). Hdt. of course means to imply that it was the pride of A. in his prosperity (ἐὐδαιμονέστατος, 161. 2) which was the cause of his fall (I. 34. 1; 204.

μηδένα δύνασθαι παῦσαι τῆς βασιληΐης· οὕτω ἀσφαλῶς
 ἐωυτῷ ἰδρῦσθαι ἐδόκεε. καὶ δὴ τότε συμβαλὼν ἐσώθη· 3
 καὶ ζωγρηθεὶς ἀπήχθη ἐς Σάϊν πόλιν, ἐς τὰ ἐωυτοῦ οἰκία
 πρότερον ἔοντα, τότε δὲ Ἀμάσιος ἤδη βασιλῆϊα. ἐνθαῦτα 4
 δὲ τέως μὲν ἐτρέφετο ἐν τοῖσι βασιλῆϊοισι, καὶ μιν Ἀμασις
 εὖ περιεῖπε. τέλος δὲ, μεμφομένων Αἰγυπτίων ὡς οὐ ποιοῖ 5
 δίκαια τρέφων τὸν σφίσι τε καὶ ἐωυτῷ ἔχθιστον, οὕτω δὴ
 παραδιδόει τὴν Ἀπρίην τοῖσι Αἰγυπτίοισι. οἱ δὲ μιν ἀπέ- 6
 πνιξαν, καὶ ἔπειτα ἔθαψαν ἐν τῇσι πατρῷσι ταφῇσι. αἱ 7
 δὲ εἰσι ἐν τῷ ἱρῷ τῆς Ἀθηναίης, ἀγχοτατῶ τοῦ μεγάρου,
 ἐσιόντι ἀριστερῆς χειρός. ἔθαψαν Σαῖται πάντα τοὺς ἐκ 8
 νομοῦ τούτου γενομένους βασιλέας ἔσω ἐν τῷ ἱρῷ. καὶ γὰρ 9
 τὸ τοῦ Ἀμάσιος σῆμα ἐκαστέρῳ μὲν ἐστὶ τοῦ μεγάρου ἢ
 τὸ τοῦ Ἀπρίου καὶ τῶν τούτου προπατόρων· ἐστὶ μέντοι
 καὶ τοῦτο ἐν τῇ αὐτῇ τοῦ ἱεροῦ, παστὰς λιθίνῃ μεγάλῃ, καὶ
 ἡσκημένη στύλοισι τε φοίνικας τὰ δένδρεα μεμιμημένοισι
 καὶ τῇ ἄλλῃ δαπάνῃ. ἔσω δὲ ἐν τῇ πασταδί διξά θυ- 10

2). With the account of his fate given below compare *Jeremiah* 44. 30.

§ 3. ἡδη] 'Already.' The moment he was defeated, his palace (*ipso facto*) belonged to Amasis. Cf. I. 117. 1, n.

§ 7. Ἀθηναίης] 62. 1, n.

ἀριστερῆς χ.] 'On the left hand as one enters.' The local genitive with a verb of rest is tolerably common in Homer, e.g. ἀντίον ἔξεν Ὀδυσσεὺς θεῖοιο | τοίχου τοῦ ἐτέρου, II. ix. 219; ἢ οὐκ Ἀργεὺς ἦεν Ἀχαιικοῦ, ἀλλὰ πῃ ἄλλῃ | πλάζεται ἐπ' ἀνθρώπους, Od. iii. 251. In later writers its use is restricted to a few words denoting locality, especially τῆς ὁδοῦ (cf. IV. 12. 4). That the early locative corresponded in form with the later genitive is proved by the numerous adverbs of place ending in -ου and -θεν, ποῦ, ὑποῦ, ἀγχοῦ, οὐδαμοῦ, ἐγγύθεν, ὅπισθεν, and the like.

§ 9. καὶ γὰρ] (The tomb of Amasis (no exception) for, etc. Owing to his belonging to the same νομός, Amasis, though no relation to

Apries, is included by Manetho in the same (26th) dynasty.

παστὰς] 148. 7, n.

φοιν. τὰ δένδρεα] τὰ δ. is added by way of explanation, 'the trees, that is to say,' i.e. not the birds of the same name (73. 1). Hdt. means that the capitals of the columns were carved in imitation of a cluster of palm-leaves, so that the whole column resembled a palm-tree. Instances are frequently found of capitals carved and painted in imitation of the lotus and papyrus. See Wilk. *Anc. Eg.* III. 310 and frontispiece.

τῇ ἄλλῃ δ.] 'With other expensive adornments.' The phrase virtually = τὰ ἄλλα δαπανηρῆς. The columns are regarded as one form of δαπάνη, and the article is used as with numbers which are parts of a sum-total (I. 18. 2, n.), or as in the phrase τῇ ἄλλῃ, 'elsewhere.'

§ 10. διξά θυρ.] 'Double doors,' i.e. either a *janua bivalvis* (Schw.), or very probably two separate doors one after the other, like διξὰ πύλας διεξελθῆς καὶ διξὰ φυλακτήρια παρα-

- ρώματα ἔσθηκε' ἐν δὲ τοῖσι θυρώμασι ἡ θήκη ἐστὶ
 170 Εἰσὶ δὲ καὶ αἱ ταφαὶ τοῦ οὐκ ὅσιον ποιεῦμαι ἐπὶ τοι-
 οὔτῳ πρήγματι ἐξαγορεύειν τοῖνομα ἐν Σαίῃ, ἐν τῷ ἱρῷ τῆς
 'Αθηναίης, ὅπισθε τοῦ νηοῦ, παντὸς τοῦ τῆς 'Αθηναίης
 ἔχομεναι τοίχου. καὶ ἐν τῷ τεμένει ὀβελοὶ ἐστᾶσι μεγάλοι 2
 λίθινοι· λίμνη τέ ἐστι ἔχομένη, λιθίνη κρηπίδι κεκοσμη-
 μένη καὶ ἐργασμένη εὐ κύκλῳ, καὶ μέγαθος, ὡς ἐμοὶ ἐδόκεε,
 171 ὅση περ ἡ ἐν Δήλῳ ἡ τροχοειδὴς καλεομένη. 'Εν δὲ τῇ 1
 λίμνῃ ταύτῃ τὰ δεικνύοντα τῶν παθῶν αὐτοῦ νυκτὸς ποιεῦσι,
 τὰ καλέουσι μυστήρια Αἰγύπτιοι. περὶ μὲν νυν τούτων 2
 εἰδότε μοι ἐπὶ πλέον ὡς ἕκαστα αὐτῶν ἔχει, εὐστομα κείσθω.

μειψαει, v. 52. 4. διξός emphasizes the idea of duality: διξὰ Ἡράκλεια, 'double temples,' 44. 6; διξαὶ αἱ ἱβες, 'two sorts of ibis'; διξὰς ἰστίας οἰκεε, 'lived in two distinct homes,' v. 40. 3. There is no need to suppose that θύρωμα = 'chamber.' Hdt. appears only to have seen the closed doors, and hence his mention of them. The θήκη, which was built by Amasis himself (III. 10. 2), was opened by Cambyses (III. 16).

ἐν δὲ τοῖσι θ.] 'Within (i.e. behind) the doors.' This rare use of ἐν (for ἐντός) may be illustrated by the occurrence of the synonymous phrases ἐν ἑαυτῷ and ἐντός ἑαυτοῦ εἶναι, γίνεσθαι,—also by the Homeric use of ἐκ in the sense of ἐξωθεν, e.g. ἐκ βελών (cf. 142. 5, note), ἄστεος ἐκ σφετέρου, II. XVIII. 210.

CH. 170. § 1. ἐπὶ τοιούτῳ πρ.] 86. 2, n. Several towns claimed the honour of being the burial-place of Osiris. Hence perhaps the story of the dismemberment of his body. See Kenrick's explanation of the legend, *Anc. Eg.* i. 413.

ὀπισθε] i.e. on the side furthest from the entrance or face of the temple. With τοῦ τῆς 'Αθ. τοίχου cf. τοῦ 'Ηφαίστου τὰ προπύλαια, 101. 2. By παντὸς is meant that the wall was entirely masked.

§ 2. λίθ. κρηπίδι] 'A facing of stone, which, resembling the base of a statue, was called by a name which properly denoted a shoe.'

Kenr. Cf. Lat. *crēpida*, *crēpido*.

ἐργ. εὐ κύκλῳ] 'Worked in a perfect circle.' The lake of Sais still exists, Wilk. *Anc. Eg.* v. 309.

ἡ τροχ. καλ.] Possibly the name had been adopted owing to Theognis (B.C. 540) having used the epithet: Φοῖβε δνα', ὅτε μὲν σε θεὰ τέκε πόρνια Λητώ ... ἐπὶ τροχοειδέϊ λίμνῃ (*Theogn.* 5).

CH. 171. § 1. ἐν] 163. 3, n. Part of the representation however probably took place *on* the water. 'As the body (of Osiris) was floated down the Nile we see why a piece of water was chosen for the performance of these mysteries,' Kenr. i. 467. The use of δεικνύοντα here seems to be derived from the phrase δεικνύναι τὰ ἱερὰ, which according to Lobeck denotes the setting before the eyes of the initiated the sacred images and symbols of the mystery (*Agiasoph.* i. 49, foll.).

αὐτοῦ] Of Osiris.

μυστήρια] i.e. they used a term which corresponded to this Greek word: 158. 8, n.

§ 2. περὶ μὲν νυν τ.] μὲν, as if the digression was finished, and the writer was about to proceed immediately with the story at ch. 172 (Kr.). (ἐπὶ πλέον] Hdt. seems to imply that he had been initiated. It is doubtful however how far these rites were secret in Egypt. See Kenr. i. 468; Wilk. i. 266.

εὐστομα κείσθω] 'Let me leave'

καὶ τῆς Δήμητρος τελετῆς πέρι, τὴν οἱ Ἕλληνες θεσμοφóρια καλέουσι, καὶ ταύτης εἰδοῖται μοι πέρι εὖστομα κείσθω, πλὴν ὅσον αὐτῆς ὁσὴ ἐστὶ λέγειν. αἱ Δαναοῦ θυγατέρες ἦσαν αἱ 3 τὴν τελετὴν ταύτην ἐξ Αἰγύπτου ἐξαγαγούσαι καὶ διδάξασαι τὰς Πελασγιώτιδας γυναῖκας. μετὰ δέ, ἐξαναστάσης 4 πάσης Πελοποννήσου ὑπὸ Δωριέων, ἐξαπώλετο ἡ τελετή· οἱ δὲ ὑπολειφθέντες Πελοποννησίων καὶ οὐκ ἐξαναστάντες Ἀρκάδες διέσωζον αὐτὴν μῦνοι.

172 Ἀπρίεω δὲ ὧδε καταραιρεημένον, ἐβασίλευσε Ἀμασις, 1 νομοῦ μὲν Σαῖτεω ἑὼν· ἐκ τῆς δὲ ἦν πόλις, οὐνομά οἱ ἐστὶ Σιούφ· τὰ μὲν δὴ πρῶτα κατόνουντο τὸν Ἀμασιν 2 Αἰγύπτιοι, καὶ ἐν οὐδεμῇ μοίρῃ μεγάλῃ ἦγον, ὥτε δὴ δημότην τὸ πρὶν ἑόντα καὶ οἰκίης οὐκ ἐπιφανέος· μετὰ δὲ σοφίῃ αὐτοὺς ὁ Ἀμασις, οὐκ ἀγνωμοσύνη προσηγάγετο.

them alone, that I offend not with my tongue.' The idea of κείσθω, 'let them rest,' seems to be the same as that of ἀκίνητος (I. 187. 3, n.). The conjecture εὖ στόμα κείσθω disregards the analogy of εὐφemos.

τὴν οἱ Ἕλλ. θεσμ.] Hdt. means that the Greek festival (so called because Demeter was regarded as the giver of laws and civilization to man) was derived from the Egyptian worship of Isis (59. 3). Probably the sufferings of Demeter in her search for Persephone were regarded as parallel to the sufferings of Isis in her search for Osiris.

πλὴν ὅσον] i. e. πάντα πλὴν ὅσον αὐτῆς (τῆς τελετῆς) κ. τ. λ.

§ 3. αἱ Δαναοῦ θ.] The asyndeton and the order of the words probably imply that the introduction of the rite had been attributed to some one else (I. 20. 1, n.). The mythical Danaus was the brother of Aegyptus. The legend of the Danaides (also alluded to at 91. 6; 182. 3) was the subject of a lost play by Aeschylus. See Herm. *Orusc.* II. 319.

§ 4. πάσης] i. e. all except Arcadia—an exaggeration (169. 1, n.). It was owing to their mountains that

the Arcadians escaped conquest.

ὑπὸ Δωρ.] Cf. I. 56. 5. οἱ δὲ κ. τ. λ.] We should rather have expected the feminine (all men being excluded from the rites of the Thesmophoria). But the masculine is used to denote the nation, without any reference to sex. Cf. τῷ θεῷ, applied to a goddess, 133. 2.

CH. 172. § 1. Ἀμασις] B. C. 569—516.

For τῆς—οἱ, cf. I. 5. 6.

§ 2. οὐκ ἀγνωμοσύνη] 'Brought them round by wise and no foolish measures.' Another explanation is 'by management, not by severity.' But (1) though ἀγνωμοσύνη often = 'obstinacy' in Hdt., it always = 'foolish obstinacy' (IV. 93. 2; V. 83. 2; al.), a meaning which would hardly suit the passage on this explanation, and (2) the exact repetition in another form of the idea expressed by σοφίῃ harmonizes well with Hdt.'s style. So παραφρονέειν καὶ οὐκ εἶναι νοήμονα, III. 34. 4; χαλδὸς τε ἑὼν καὶ οὐκ ἀπίστους, IV. 161. 1; μανώμενον καὶ οὐ φρενήρεα, IX. 55. 4. Often the negative precedes:—οὐκ ἦκιστα ἀλλὰ μάλιστα, II. 43. 4; οὐκ ἀδᾶης ἀλλ' ἐμπειρος, 49. 1. In all these instances the negative coalesces with

ἦν οἱ ἄλλα τε ἀγαθὰ μυρία, ἐν δὲ καὶ ποδανιπτῆρ χρό- 3
 σεος, ἐν τῷ αὐτός τε ὁ Ἀμασις καὶ οἱ δαιτυμόνες οἱ πάντες
 τοὺς πόδας ἐκάστοτε ἐναπενίζεατο. τοῦτον κατ' ὦν κίψας, 4
 ἄγαλμα δαίμονος ἐξ αὐτοῦ ἐποιήσατο καὶ ἵδρυσε τῆς πόλιος
 ὅκου ἦν ἐπιτηδεώτατον· οἱ δὲ Αἰγύπτιοι φοιτέοντες πρὸς
 τῷ ἀγάλματι, ἐσέβοντο μέγας. μαθὼν δὲ ὁ Ἀμασις τὸ ἐκ 5
 τῶν ἀστῶν ποιούμενον, συγκαλέσας Αἰγυπτίους, ἐξέφηνε
 φᾶς ἐκ τοῦ ποδανιπτῆρος τῷ ἀγάλματι γεγονέναι, ἐς τὸν
 πρότερον μὲν τοὺς Αἰγυπτίους ἐνεμεῖν τε καὶ ἐνουρέειν καὶ
 πόδας ἐναπονίζεσθαι, τότε δὲ μέγας σέβεσθαι. ἤδη ὦν, 6
 ἔφη λέγων, ὁμοίως αὐτὸς τῷ ποδανιπτῆρι πεπρηγέναι. εἰ
 γὰρ πρότερον εἶναι δημότης, ἀλλ' ἐν τῷ παρῇντι εἶναι
 αὐτῶν βασιλεῖς. καὶ τιμᾶν τε καὶ προμηθεύεσθαι ἐωυτοῦ 7
 ἐκέλευε. τοιοῦτῳ μὲν τρόπῳ προσηγάγετο τοῖς Αἰγυπτίοις,
 173 ὥστε δικαιοῦν δουλεύειν. Ἐχράτο δὲ καταστάσει πρηγμά- 1
 των τοιῆδε. τὸ μὲν ἱερὸν μέχρι ὅτου πληθώρας ἀγορῆς
 προθύμως ἔπρησσε τὰ προσφερόμενα πρήγματα, τὸ δὲ ἀπὸ
 τούτου ἔπινε τε καὶ κατέσκωπτε τοὺς συμπότας, καὶ ἦν

the notion to which it is prefixed, and does not belong to the main verb. Valck., from not seeing this, proposed to read *εὐγνωμοσύνη*, *calido potius consilio quam lenitate et clementia*.

§ 3. ἀγαθὰ] 'Precious things.' The word means more than our phrase 'goods and chattels.' At III. 135. 3 it is used of the gifts of Darius to Democedes.

ἐναπενίζεατο] ἐν- with reference to the bath; ἀπο- with reference to the dirt washed off.

§ 4. κατ' ὦν κίψας] This instance stands apart from the other examples of the insertion of ὦν between preposition and verb (I. 194. 6, n.). It is the only instance in which the participle is used, and the only instance in which the aorist does not describe a customary process. Perhaps here ὦν simply accentuates the preposition: 'having broken it completely up'

.. § 6. ἡδὴ ὦν] Cf. I. 207. 5.

ἔφη λέγων] 'He went on to say:' I. 118. 2, n.

πεπρηγέναι] 'He had himself fared like the footbath.'

εἰ εἶναι] See I. 24. 11, note.

§ 7. τιμᾶν] Aristot. *Pol.* I. 12. 2, *ὅταν τὸ μὲν ἀρχὴ τὸ δ' ἀρχηται, ζητεῖ διαφορὰν εἶναι* (it is an object that there should be a difference between them) καὶ σχήμασι καὶ λόγοις καὶ τιμαῖς, ὥσπερ καὶ Ἀμασις εἶπε τὸν περὶ τοῦ ποδανιπτῆρος λόγον.

δουλεύειν] Cf. I. 147. 2.

CH. 173. § 1. μέχρι ὅτου πλ.] I. 181. 3, n. 'The Greeks divided the day into *ὄρθριον*, dawn; *πρωΐ*, early morning; *περὶ πλεθούσαν ἀγοράν*, the middle of the forenoon, about nine o'clock; *μεσημβρία*, noon; *περὶ δειλὴν*, the middle of the afternoon, about three o'clock; *ἑσπερά*, evening or sunset.' Larcher, from Dio. Chrys. *de Glor. Orat.* 76. Corresponding to the phrase in the text we have *μέχρι οὐ ἀγορῆς διαλύσιος*, III. 104. 2.

μάταιός τε καὶ παιγνιήμων. ἀχθесθέντες δὲ τούτοις οἱ φίλοι αὐτοῦ, ἐνουθέτεον αὐτὸν, τοιάδε λέγοντες· “ὦ βασιλεῦ, οὐκ ὀρθῶς σεωυτοῦ προέστηκας, ἐς τὸ ἄγαν φαῦλον προῦγων σεωυτόν. σὲ γὰρ χρῆν ἐν θρόνῳ σεμνῷ σεμνὸν 3 θωκέοντα, δι’ ἡμέρης πρήσσειν τὰ πρήγματα· καὶ οὕτω Αἰγύπτιοι τ’ ἂν ἠπιστάτο ὡς ὑπ’ ἀνδρὸς μεγάλου ἄρχονται, καὶ ἄμεινον σὺ ἂν ἤκουες. νῦν δὲ ποιέεις οὐδαμῶς 4 βασιλικά.” Ὁ δὲ ἀμείβετο τοισίδε αὐτούς· “Τὰ τόξα οἱ κεκτημένοι, ἐπεὰν μὲν δέωνται χρᾶσθαι, ἐτανύουσιν· ἐπεὰν δὲ χρῶνται, ἐκλύουσιν. εἰ γὰρ δὴ τὸν πάντα χρόνον ἐντεταμένα εἶη, ἐκραγεῖν ἂν ὥστε ἐς τὸ δέον οὐκ ἂν ἔχοιεν αὐτοῖσι 6 χρῆσθαι. οὕτω δὲ καὶ ἀνθρώπου κατάστασις· εἰ ἐθέλοι 6 κατεσπονδάσθαι αἰεὶ, μηδὲ ἐς παιγνίην τὸ μέρος ἐωυτὸν ἀνιέναι, λάθοι ἂν ἦτοι μανεῖς ἢ ὅγε ἀπόπληκτος γενόμενος. τὰ ἐγὼ ἐπιστάμενος μέρος ἐκατέρῳ νέμω.” Ταῦτα μὲν τοὺς 7 174 φίλους ὁμείψατο. Λέγεται δὲ ὁ Ἀμασις, καὶ ὅτε ἦν ἰδιώτης, 1 ὡς φιλοπότης ἐὼν καὶ φιλοσκώμμων καὶ οὐδαμῶς κατεσπου-

μάταιος] ‘Full of idle talk.’

§ 2. σεωυτοῦ πρ.] ‘Thou art an evil ruler of thyself, making thyself thus exceeding cheap.’

§ 3. σεμνῷ σεμνόν] ‘Seated in state upon a throne of state.’ Cf. I. 116. 5, n. This repetition of the epithet for the sake of emphasis is especially common in Sophocles. *θυτήρα καινῷ καινὸν ἐν πεπλώματι, Trach.* 613; *ἐν ξένῳ ξένον, Phil.* 135; *κοινὸς ἐν κοινοῖσι, Aj.* 267. See Wunder’s note, *Ant.* 13.

§ 5. ἐκραγεῖν] Ovid gives a different result. ‘Arcuset arma tuae tibi sunt imitanda Dianae, Si nunquam cesses tendere mollis erit.’ *Ep.* IV. 91.

ἐς τὸ δέον] ‘At their need,’—when they want them.

§ 6. κατεσπονδάσθαι] The perfect denotes a permanent state, the result of the completed action: = κατεσπονδασμένος (174. 1) εἶναι. Cf. *ἦκται*, 158. 2.

τὸ μέρος] I. 123. 8.

ἦτοι] See 120. 1, n. Madness is the worse alternative.

ἢ ὅγε] Cf. *ἦ κου ἐν γῇ τῇ Ἀθηναίων, ἢ σέ γε ἐν τῇ Λακεδαιμονίων*, VII. 10. 22. This use of ὅγε is common in Homer: *εἰς δὲ σ’ ἢ ἄλοχον ποιήσεται ἢ δὲ γε δούλην, Il.* III. 409; *ἢ ὅγε τῶν ἐνὶ δῆμῳ, ἢ ὄλχεται, ἢ ἐνὶ πόντῳ, Od.* IV. 821. Hence Virgil’s ‘nunc dextra ingeminans ictus, nunc ille sinistra,’ *Aen.* v. 457. See note, I. 107. 4, and compare the insertion of the personal pronoun with *quidem* in Latin, e.g. ‘de isto id quod omnes videbant, neque ille quidem obscure, locutus est,’ *Cic. Verr.* II. 2. 20.

ἀπόπληκτος] ‘Struck stupid.’ The alternative lies between frantic excitement and torpor,—madness and idiocy.

§ 7. ταῦτα μὲν τοὺς] We have the accus. of the person at I. 35. 5; the accus. of the thing at I. 37. 1: here both combined. *Hom. Od.* IX. 287, *ὡς ἐφάμην, ὁ δὲ μ’ οὐδὲν ἀμείβετο νηλεῖ θυμῷ.*

CH. 174. § 1. ὡς ... ἐὼν] Cf. *ὡς ἐόντας ἐνόμισε*, I. 2; *ἐπιστάσθω ὡς ἀλοῦς*, I. 91. 3; *λέγουσιν ἡμᾶς ὡς*

δασμένος ἀνὴρ ὅκως δέ μιν ἐπιλείποι πίνοντά τε καὶ εὐπα-
θέοντα τὰ ἐπιτήδεια, κλέπτεσκε ἂν περιύαν οἱ δ' ἂν μιν ἡ
φάμενοι ἔχιν τὰ σφέτερα χρήματα ἀρνεύμενον ὄγεσκον ἐπὶ
μαντήιον, ὅκου ἐκάστοισι εἴη πολλὰ μὲν δὴ καὶ ἡλίσκετο
ὑπὸ τῶν μαντηῶν, πολλὰ δὲ καὶ ἀποφεύγεσκε. ἐπεὶ τε δὲ 3
καὶ ἐβασίλευσε, ἐποίεε τοιαύδε' ὅσοι μὲν αὐτὸν τῶν θεῶν
ἀπέλυσαν μὴ φῶρα εἶναι, τούτων μὲν τῶν ἱρῶν οὔτε ἐπεμέ-
λετο, οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδὲν, οὔδ' ἐφοιτῶν ἐβυε, ὥς
οὐδενὸς ἐοῦσι ἀξίοισι ψεύδεά τε μαντήια κεκτημένοισι. ὅσοι 4
δὲ μιν κατέδησαν φῶρα εἶναι, τούτων δὲ, ὥς ἀληθῆως θεῶν
ἐόντων καὶ ἀψευδέα μαντήια παρεχομένων, τὰ μάλιστα
ἐπεμέλετο.

- 175 Καὶ τοῦτο μὲν, ἐν Σαῖ τῇ Ἀθηναίῃ προπύλαια θωυμάσια ἰ
οἱ ἐξεποίησε, πολλὴν πάντας ὑπερβαλλόμενος τῷ τε ὕψει
καὶ τῷ μεγάθει, ὥσων τε τὸ μέγαθος λίθων ἐστὶ καὶ ὑκυίων
τέων· τοῦτο δὲ, κολοσσούς μεγάλους καὶ ἀνδρόσφιγγας περι-

δωλότας, Aesch. *Ag.* 658. One MS. reads ἦν instead of ἐὼν.

κλέπτεσκε ἂν] The addition of ἂν (i. 196. 6, n.) is unnecessary with the iterative form in -σκον. Kenrick compares Shakespeare's Henry V. with Hdt.'s Amasis.

§ 2. οἱ δ'] Those from whom he stole.

§ 3. καὶ ἐβασίλευσε] See i. 13. 3, n. καὶ is added with reference to καὶ ὅτε ἦν ἰδιώτης (§ 1):=no longer a private citizen but etc. Translate 'but when he actually became king.'

τοῦτων μὲν] i. 113. 2, n.

κεκτημένοισι] Supply θεοῖσι, and compare i. 49. n.

§ 4. κατέδησαν] The opposite of ἀπέλυσαν (§ 3), which properly denotes the unfastening of the bonds after a verdict of acquittal.

CH. 175. § 1. τῇ Ἀθηναίῃ...οἱ] The redundant οἱ (see i. 3, n.) is rather awkward here, being so near the word which it repeats. Probably it is to be taken closely with προπύλαια as a sort of possessive dative (cf. αὐτῷ, 16. 1, n.):='her marvellous gate-towers.' So vi. 68.

i, τῇ μητρὶ ἐσθéis ἐς τὰς χεῖρας οἱ τῶν σπλάγχων, 'into her hands.' Abicht for οἱ reads οἷα, comparing ἀφ' οὗτος οἷος, iv. 28; ἀφ' οὗτοι οἷοι, iv. 194. In this case it is difficult to see how ὥσων τε καὶ ὑκυίων τέων (below) can also be made to depend upon θωυμάσια, as he proposes to take the passage. And the correction, though ingenious, is needless.

πάντας] All who had built προπύλαια, e.g. Moeris (101. 2); Rhampsinitus (121. 1); Asychis (136. 1); Psammetichus (153. 1).

ὥσων τε κ.τ.λ.] The analogy of i. 185. 4 is in favour of making this clause depend on θωυμάσια. But Krüger is probably right in constructing it with ὑπερβαλλόμενος. 'Surpassing all in height and grandeur,—such and so great are the stones of which they are made.' See i. 31. 6, n.

ἀνδρόσφιγγας] Bähr and others explain this to mean 'male sphinxes,' either in opposition to the female Sphinx of Greek mythology, or to the rare specimens of female sphinxes (apparently symbolizing female sove-

μήκας ἀνέθηκε, λίθους τε ἄλλους ἐς ἐπισκευὴν ὑπερφύας
 τὸ μέγαθος ἐκόμισε. ἡγάγετο δὲ τούτων τοὺς μὲν ἐκ τῶν
 κατὰ Μέμφιν ἐουσέων λιθοτομιέων, τοὺς δὲ ὑπερμεγάθους ἐξ
 Ἑλεφαντίνης πόλιος, πλίου καὶ εἴκοσι ἡμερέων ἀπεχούσης
 ἀπὸ Σαΐος. τὸ δὲ οὐκ ἦκιστα αὐτῶν ἀλλὰ μάλιστα θωυμάζω,
 ἔστι τύδε οἴκημα μονολίθον ἐκόμισε ἐξ Ἑλεφαντίνης πό-
 λιος καὶ τοῦτο ἐκόμιζον μὲν ἐπ' ἕτα τρία, δισχίλιοι δὲ οἱ
 προστετάχατο ἄνδρες ἀγωγέες, καὶ οὗτοι ἅπαντες ἦσαν
 κυβερνήται. τῆς δὲ στέγης ταύτης τὸ μὲν μήκος ἔξωθεν
 ἔστι εἰς τε καὶ εἴκοσι πήχεις, εὖρος δὲ τεσσереσκαίδεκα,
 ὕψος δὲ ὀκτώ. ταῦτα μὲν τὰ μέτρα ἔξωθεν τῆς στέγης τῆς
 μονολίθου ἐστί· ἀτὰρ ἔσωθεν τὸ μήκος ὀκτωκαίδεκα πηχέων
 καὶ πυγόνος, τὸ δὲ εἶρος δυνάδεκα πηχέων, τὸ δὲ ὕψος πέντε
 πηχέων ἐστί. αὕτη τοῦ ἱεροῦ κέεται παρὰ τὴν ἔσοδον. ἔσω
 γάρ μιν ἐς τὸ ἱρόν φασι τῶνδ' εἵνεκα οὐκ ἐσελκύσαι· τὸν
 ἀρχιτέκτονα αὐτῆς, ἐλκομένης τῆς στέγης, ἀναστενάζαι, οἷά
 τε χρόνου ἐκγεγονότος πολλοῦ, καὶ ἀχθόμενον τῷ ἔργῳ· τὸν
 δὲ Ἀμασιν ἐνθύμιον ποιησάμενον, οὐκ εἶναι ἔτι προσωτέρω

reigns) which have been found in Egypt. But the non-occurrence of *γυναικόσφιγξ* is against this view. More probably *ἀνδρ.* = *ἀνθρωπόσφιγξ* (cf. *ἀνδροκτόνοι*, IV. 110. 1; *ἀνδροφάγοι*, 106. 1) 'human-headed sphinxes,' as opposed to *κρίσφιγες*, *λερακόσφιγες*. The rest of the body was that of a lion. Hence *ἀλκῆς μετὰ συνέσεως σύμβολον ἢ σφίγξ*. Those mentioned here could not have been so large as the great Sphinx in front of the pyramids, of which Hdt. says nothing (127. 2, n.). Bähr, *Excursus ad loc.* Kenr. *Anc. Eg.* I. 137. Wilk. III. 23. The colossi and sphinxes would have been placed on either side of the *dromos*, or approach to the outer gate of the temple.' See Wilk. v. 201; I. 189.

§ 2. *ἐξ Ἑλεφαντίνης*] At the quarries of Syene (18. 2, n.) several inscriptions indicate the removal of granite blocks for buildings raised by Amasis. Wilk. I. 191.

§ 3. *ἐπ' ἕτα τρία*] Kenrick

suggests that the immense weight made it impossible to float it except during the season of the high Nile.

κυβερνήται] Cf. 164. 1.

§ 4. *μήκος*] Hdt. gives the measurements as it lay on the ground (*κείται*, § 5) on its face. Hence what he calls the *length* (cf. *μήκος*, 176. 1) would be the real *height*, and what he calls the *height* would be the *depth* from front to back. A monolithical shrine of the granite of Syene, bearing the name of Amasis, has been found at *Tel-et-Mai* (in the Delta), but its length is only 21 feet 9 in., and its breadth 13 feet. Wilk. I. 191.

§ 5. *ἔσωθεν*] The difference between the external and internal *μήκος* would be caused by the thickness of the roof: that between the external and internal *ὕψος* by the thickness of the back.

πυγόνος] The *πυγών* was the *πῆχυς* minus the length of the fingers (I. 60. 5, n.).

- ἐλκίσαι. ἤδη δέ τινες λέγουσι, ὡς ἄνθρωπος διεφθάρη ἐπ' αὐτῆς τῶν τις αὐτὴν μοχλευόντων, καὶ ἀπὸ τούτου οὐκ ἐσελκυσθῆναι. Ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοισι ἱροῖσι ὁ Ἀμασις πᾶσι τοῖσι ἐλλογίμοις ἔργα τὸ μέγαθος ἀξιοθέητα, ἐν δὲ καὶ ἐν Μέμφι τὸν ὑπτιον κείμενον κολοσσόν, τοῦ Ἡφαιστείου ἔμπροσθε· τοῦ πόδες πέντε καὶ ἐβδομήκοντά εἰσι τὸ μῆκος. ἐπὶ δὲ τῷ αὐτῷ βάθρῳ ἑστᾶσι, Αἰθιοπικοῦ ἑόντες λιθου, δύο κολοσσοί, εἴκοσι ποδῶν τὸ μέγαθος ἑὸν ἑκάτερος, ὁ μὲν ἔνθεν, ὁ δ' ἔνθεν τοῦ μεγάρου. ἔστι δὲ λίθινος ἕτερος τοσοῦτος καὶ ἐν Σάϊ, κείμενος κατὰ τὸν αὐτὸν τρόπον τῷ ἐν Μέμφι. τῇ Ἰσι τε τὸ ἐν Μέμφι ἱρὸν Ἀμασίς ἐστι ὁ ἐξοικοδομήσας, ἰὼν μέγα τε καὶ ἀξιοθεητότατον.
- 177 Ἐπ' Ἀμάσιος δὲ βασιλέος λέγεται Αἴγυπτος μάλιστα δὴ τότε εὐδαιμονῆσαι, καὶ τὰ ἀπὸ τοῦ ποταμοῦ τῇ χώρῃ γινό-

§ 7. ἤδη δέ...λέγουσι.] 'Go so far as to say,' 'actually say.' Here and at IX. 95. 1 (ἤδη δὲ καὶ τότε ἤκουσα) ἤδη δέ introduces another version of a story. Elsewhere (ἤδη δὲ ἤκουσα ὡς καί, VII. 35. 2; 55. 4) it adds an additional fact to the account previously given. In both cases it seems to involve a climax: = *quin etiam* (Hartung) or *atque adeo* (Klotz). Stein quotes Arrian, *Anab.* VI. 28. 1, ἤδη δέ τινες καὶ τοιαύτε ἀνέγραψαν, 27. 3, ἤδη δέ τις οὐκ ἀσχύνη ἀναγράψαι, — passages which are probably imitated from Hdt. Connected with this use of ἤδη seems to be that by which it serves to introduce a transition from one thought or argument to another: = *jam vero*. Eur. *Med.* 772, ἤδη δὲ πάντα τάμει σοι βουλευόμενα | λέξω, where Medea after describing her hopes proceeds to recount her plans.

CH. 176. § 1. ὑπτιον] 'On its back.' 'We may suppose that these (cf. § 3) were colossal statues of himself, which the Persian conqueror threw down among his other outrages on the memory of Amasis' (III. 16. 2). Kenr. II. 441.

τοῦ πόδες] τοῦ is governed by μῆκος, which = 'height.'

§ 2. ἐπὶ δὲ τῷ αὐτῷ] Apparently the two statues were placed at either end of a large stone terrace which thus formed a common base for them. Bähr translates by *juxta, prope*. But the use of ἐπὶ with the dative to denote the situation of a town on a river or an island off a coast (108. 4; III. 59. 1) will not justify his rendering.

ἑόντες] Bähr and all recent edd. adopt this, the correction of Schw. for ἑντος. But very probably the MSS. are right. The construction ἐπὶ τῷ βάθρῳ, Αἰθιοπικοῦ ἑόντος (sc. τοῦ βάθρου) λίθου ('stand upon the same base, this latter being of Ethiopian stone') would scarcely be more harsh than that at I. 178. 3, and Hdt. is extremely fond of this irregular use of the genitive absolute.

μεγάρου] Schäfer (followed by Krüger and Stein) reads μεγάλου against the better MSS., 'on each side of the great colossus.'

CH. 177. § 1. τότε] The insertion of τότε after ἐπ' Ἀμάσιος β. is analogous to the repetition of the pronoun after the substantive (10. 3; 124. 3, n.).

εὐδαιμονῆσαι] This is qualified by the words which follow, The

μενα, καὶ τὰ ἀπὸ τῆς χώρας τοῖσι ἀνθρώποισι. καὶ πόλις α
ἐν αὐτῇ γενέσθαι τὰς ὑπᾶσας τότε δισμυρίας τὰς οἰκεομένας.
νόμον δὲ Αἰγυπτίοισι τόνδε Ἄμασις ἐστὶ ὁ καταστήσας
ἀποδεικνύναι ἔτεος ἐκάστου τῷ νομάρχῃ πάντα τινὰ Αἰγυπ-
τίων, ὅθεν βιοῦνται· μὴ δὲ ποιεῦντα ταῦτα, μηδὲ ἀποφαίνοντα
δικαίην ζῆν, ἰθύνεσθαι θανάτῳ. Σόλων δὲ ὁ Ἀθηναῖος 3
λαβὼν ἐξ Αἰγύπτου τοῦτον τὸν νόμον Ἀθηναίοισι ἔθετο, τῷ
178 ἐκεῖνοι ἐς αἰεὶ χρέωνται, ἐόντι ἀμώμῳ νόμῳ. Φιλέλλην δὲ ἰ
γενόμενος ὁ Ἄμασις, ἄλλα τε ἐς Ἑλλήνων μετεξετέρους
ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοισι ἐς Αἴγυπτον
ἔδωκε Ναύκρατιν πῖλιν ἐνοικῆσαι· τοῖσι δὲ μὴ βουλομένοισι

foreign power of Egypt was nothing at this time compared to what it had been under the early Pharaohs. It seems probable that towards the end of the reign of Apries Egypt was invaded (some think, occupied for forty years) by the Babylonians under Nebuchadnezzar. See Kenrick II. 418; Wilkinson, I. 177.

καὶ τὰ... γινόμενα] 'As regards both the produce of the river for the land and the produce of the land for the people.' Cf. τὰ ἐκ τῆς χώρας ταύτης γινόμενα, I. 160. 6. The river both fertilized the land and increased its amount (5. 1; 13. 4; 14. 3).

§ 2. Ἄμασις ἐστὶ ὁ κ.] Wilkinson believes the law to be much earlier than the time of A., and gives two woodcuts from the sculptures which appear to relate to it. *Anc. Eg.* II. 23.

μὴ δέ] 'And if he did not do this.' So μὴ δὲ σπονδέων ἐουσέων, VII. 149. 1; οἰκῶτα μὲν νῦν βουλευομένοισι... μὴ δὲ οἰκῶτα βουλευομένοισι, VIII. 60. 11. More usually a word is inserted, in order to avoid confusion with μηδέ, e.g. πράξαντος μὲν σώζοντο, μὴ πράξαντος δ' ἀποθνήσκοιεν, *Aristot. Eth. Nic.* III. 1. 4.

§ 3. λαβὼν ἐξ Αἴγ.] At I. 30. 1 the visit to Amasis is represented as taking place *after* Solon had given his laws to the Athenians. Possibly Hdt. means that he promulgated this law *after* his return to Athens. But

since Amasis did not become king till 569 B.C., and the visit ἐς Αἴγυπτον παρ' Ἄμασιν is stated to have taken place within ten years (I. 29. 2) after the promulgation of the Solonian constitution (B.C. 494), there is the same chronological difficulty about this visit as about the interview with Croesus. Grote, II. 3; 6 (III. 201). Hdt. does not say that Solon adopted the *penalty* of the Egyptian law. The highest penalty that could be inflicted at Athens for violation of the νόμος ἀργίας was ἀτιμία. See *Dict. Ant. Argias Graphé*.

ἐς αἰεὶ χρ.] 'Observe for ever,' i.e. continually. As ἐς τρίς (I. 86. 4), ἐσάπαξ (VI. 125. 3) hardly differ in meaning from τρίς and ἅπαξ, so ἐς αἰεὶ by a rhetorical exaggeration may stand for αἰεὶ. Possibly the phrase was a legal term employed in the statute: cf. ἐπάναγκες, I. 80. 7. Stein suggests ἐς ῥόδε αἰεὶ as possibly the true reading, and renders the existing text by 'may they observe it for ever.' But it is difficult to find another instance of the 3rd person plural of the conjunctive being used for the imperative.

CH. 178. § 1. γενόμενος] Not ὦν. 'At first Amasis would naturally be hostile to the Greeks, who had supported the cause of Apries (163. 1).' Kenr.

Ναύκρατιν] 'N., long the Canton

αὐτῶν οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι, ἔδωκε χώρους ἐνιδρύσασθαι βωμοὺς καὶ τεμένεα θεοῖσι. τὸ μὲν νυν μέγιστον ² αὐτῶν τέμενος καὶ οὐνομαστότατον ἐὼν καὶ χρησιμώτατον, καλούμενον δὲ Ἑλληνιον, αἶδε πόλεις εἰσι αἱ ἰδρυμέναι κοινή, Ἰώνων μὲν Χίος καὶ Τίως, καὶ Φώκαια καὶ Κλαζομεναί, Δωριέων δὲ Ῥόδος καὶ Κνίδος καὶ Ἀλικαρνησὸς καὶ Φάσηλις, Αἰολέων δὲ ἡ Μυτιληναίων μούνη. τούτων μὲν ἐστὶ ³ τοῦτο τὸ τέμενος, καὶ προστάτας τοῦ ἐμπορίου αὐταὶ αἱ πόλεις εἰσι αἱ παρέχουσαι. ὅσαι δὲ ἄλλαι πόλεις μετα- ⁴ ποιεῦνται, οὐδὲν σφί μετεὼν μεταποιεῦνται. χωρὶς δὲ Αἰγυπῆται ἐπ' ἐωντῶν ἰδρύσαντο τέμενος Διὸς, καὶ ἄλλο Σάμιοι ¹⁷⁹ Ἡρης, καὶ Μιλήσιοι Ἀπόλλωνος. Ἦν δὲ τὸ παλαιὸν μούνη ¹ ἡ Ναύκρατις ἐμπόριον, καὶ ἄλλο οὐδὲν Αἰγύπτου. εἰ δέ τις ἐς τῶν τι ἄλλο στομάτων τοῦ Νείλου ἀπικόιτο, χρῆν ὁμόσαι μὴ μὲν ἐκόντα ἐλθεῖν· ἀπομόσαντα δὲ τῇ νηϊ αὐτῇ πλέειν ἐς

of the Greek merchants (179. 1), was on the left bank of the Canobic branch (17. 4), but its exact site has not been ascertained.' Kenr.

ἐνοικήσαι] Cf. περιβαλέσθαι. I. 163. 3.

αὐτοῦ] The use of adverbs of rest with verbs of motion (cf. I 19. 4, n.) is analogous to the use of prepositions of motion with verbs of rest (I. 14. 6, n.), the verb of motion implying subsequent rest: 'were making voyages (and trading) on the spot.' αὐτοῦ is used (not ἐκεῖ), because of the reference to Greek settlers at N. in the preceding clause: = where the others were.

§ 2. χρησιμώτατον] 'Most frequented.' χρήσιμος here = 'much used' as αἰδιδιμος (131. 6) = 'much sung of' (St.).

Ἑλληνιον] This 'imposing title' (Grote) was probably due to the analogy of the Πανιώνιον (I. 148. 1).

Ῥόδος] This probably means the three towns mentioned at I. 144. 4, since the city of Rhodes seems not to have been founded before 408 B.C. Bähr.

Ἀλικαρνησὸς] Hdt. would thus have had access to the Helle-

nion while in Egypt. Phaselis lay on the borders of Lycia and Pamphylia.

§ 3. προστάτας τοῦ ἐ.] 'Consuls of the port.'

§ 4. ὅσαι δὲ κ.τ.λ.] 'We are here let into a vein of commercial jealousy between the Greek cities.' Grote, II. 504 (III. 450).

οὐδὲν σφί μ.] 'Claim a share (sc. τοῦ τεμένεος), when it has nothing to do with them.' σφί (not σφίσι), because though it refers to the subject of μεταποιεῦνται, it may be regarded as an indirect reflexive, since it occurs in the participial clause which has οὐδὲν for its subject. See I. 3. 3, and compare II. 162. 7, n.

CH. 179. § 1. τὸ παλαιὸν] This probably denotes the time of Amasis, which was παλαιὸν with reference to Hdt.'s own age.

ἐς τῶν τι ἄλλο] A strong instance of the separation of article and substantive: I. 71. 2, n.

μὴ μὲν] I 18. 3, n.

ἀπομόσαντα] 'Having sworn that he had not.' ἀπ.... as in ἀπέρποντα, I. 152. 4, n.

τῇ νηϊ αὐτῇ] 'Ship and all.' In the cases mentioned below only the

- τὸ Κανωβικόν· ἢ εἰ μὴ γε οἶά τε εἶη πρὸς ἀνέμους ἀντίους α
πλείυν, τὰ φορτία ἔδεε περιάγειν ἐν βύρισι περὶ τὸ Δέλτα,
μέχρι οὗ ἀπίκουτο ἐς Ναύκρατιν. οὕτω μὲν δὴ Ναύκρατις
180 ἐτετίμητο. Ἀμφικτυόνων δὲ μισθωσάντων τὸν ἐν Δελφοῦσι ι
νῦν ἔοντα νηὸν τριηκοσίων ταλάντων ἐξεργάσασθαι (ὁ γὰρ
πρότερον ἔαν αὐτίθι αὐτομάτως κατεκάη, τοὺς Δελφούς δὲ
ἐπέβαλλε τεταρτημόριον τοῦ μισθώματος παρασχεῖν) πλα-
νώμενοι δὲ οἱ Δελφοὶ περὶ τὰς πόλεις ἐδωτίναζον, ποιεῦντες
δὲ τοῦτο οὐκ ἐλάχιστον ἐξ Αἰγύπτου ἠνείκαντο. Ἀμασις α
μὲν γάρ σφι ἔδωκε χίλια στυπτηρίης τάλαντα, οἱ δὲ ἐν
Αἰγύπτῳ οἰκέοντες Ἕλληνες εἴκοσι μνέας.
181 Κυρηναίοισι δὲ Ἀμασις φιλότητά τε καὶ συμμαχίην ι

cargo would be sent to Naucratis, the ship being left where she was.

§ 2. ἢ εἰ μὴ γε] This would generally be the case where the merchant had arrived οὐκ ἐκῶν. But involuntary arrivals might also be the result of fog or ignorance of the coast.

περιάγειν] περι... because they would have to go up to Cercasorus and then down the Canobic branch. For βάρισι cf. 96. 6.

οὕτω μὲν] 'Such had been (in old times) the privileges of Naucratis.'

CH. 180. § 1. Ἀμφικτυόνων δὲ] Opposed to οὕτω μὲν, as introducing another example of the importance of Naucratis. Hdt. would probably have learnt the story from the archives of the temple. The superintendence of the temple was the special function of the Amphictyonic council. See Grote, *H. G.* II. 33 (II. 333).

μισθωσάντων] The contract was taken by the Alcmaeonidae (v. 62. 2).

τριηκοσίων τ.] Grote understands by this, Aeginetan talents, in which case the sum would be about £115,000. 'The inscriptions prove that the accounts were kept by the Amphictyones on the Aeginetan scale.' *H. G.* III. 103 (IV. 161). If on the other hand we suppose Hdt.

to mean (as usual) Attic talents, the amount would only be about £70,000. See *Dict. Ant. Nummus*.

αὐτομάτως] 'Accidentally.' From the notion of 'not done by human agency' (66. 7, n.) is derived the further notion 'not done purposely.' The word is emphatic here, since according to the scholiast on Pind. *Pyth.* VII. 9, there was another story current:—*πρηνέστα ὡς φασιν ὑπὸ τῶν Πεισιστρατιδῶν*.

ἐπέβαλλε] Intransitive and impersonal: the accus. τοὺς Δελφούς (instead of the dative: cf. I. 106. 1), on the analogy of *συμβαίνει* and the like.

πλάνωμενοι δὲ] As at I. 29. 1, δὲ resumes after the parenthesis.

§ 2. χίλια σ. τ.] About 50,000 lbs. Alum was used for dyeing and was very costly.

εἴκοσι μνέας] If as usual we supply *ἀργυρίου*, the amount seems very small: = about £80. But Bähr's proposal to supply *χρυσοῦ* is unsatisfactory with *ταλάντων* (sc. *ἀργυρίου*) above, § 1. Perhaps the simplest explanation is to supply *στυπτηρίης*, but in any case we must suppose that by οὐκ ἐλάχιστον Hdt. is referring almost entirely to Amas's gift, which would not have been given, if there had been no Greek settlers at Naucratis.

συνεθήκατο· ἔδικαίωσε δὲ καὶ γῆμαι αὐτόθεν, εἴτ' ἐπιθυ-
 μήσας Ἑλληνίδος γυναικὸς, εἴτε καὶ ἄλλως φιλότητος Κυ-
 ρηναίων εἵνεκα. γαμέει δ' ὦν, οἱ μὲν λέγουσι Βάττου, οἱ δ' 2
 Ἀρκεσίλεω θυγατέρα, οἱ δὲ Κριτοβούλου, ἀνδρὸς τῶν ἀστών
 δοκίμου, τῇ οὐνομα ἦν Λαδίκη. τῇ ἐπεὶ τε συγκλίνοιτο ὁ 3
 Ἄμασις, μίσγεσθαι οὐκ οἶός τε ἐγένετο· τῇσι δὲ ἄλλησι
 γυναιξὶ ἐχρᾶτο. ἐπεὶ τε δὲ πολλὸν τοῦτο ἐγένετο, εἶπε ὁ 4
 Ἄμασις πρὸς τὴν Λαδίκην ταύτην καλεομένην· “ὦ γυναι,
 κατὰ με ἐφάρμαξας, καὶ ἔστι τοι οὐδεμία μηχανὴ μὴ οὐκ
 ἀπολωλέναι κάκιστα γυναικῶν πασέων.” Ἡ δὲ Λαδίκη, 5
 ἐπεὶ τέ οἱ ἀρνευμένη οὐδὲν ἐγένετο πρηύτερος ὁ Ἄμασις,
 εὐχεται ἐν τῷ νόφ τῇ Ἀφροδίτῃ, ἣν οἱ ἐπ' ἐκείνην τὴν νύκτα
 μιχθῇ ὁ Ἄμασις, τοῦτο γάρ οἱ κακοῦ εἶναι μῆχος, ἀγαλμά
 οἱ ἀποπέμψειν ἐς Κυρήνην. μετὰ δὲ τὴν εἰχὴν αὐτίκα οἱ 6
 ἐμίχθη ὁ Ἄμασις· καὶ τὸ ἐνθεῦτεν ἤδη, ὁκοτε ἔλθοι πρὸς
 αὐτήν, ἐμίσγετο· καὶ κάρτα μιν ἔστερξε μετὰ τοῦτο. ἡ δὲ 7
 Λαδίκη ἀπέδωκε τὴν εὐχὴν τῇ θεῷ. ποιησαμένη γὰρ ἀγαλμα
 ἀπέπεμψε ἐς Κυρήνην, τὸ ἔτι καὶ ἐς ἐμὲ ἦν σῶον, ἔξω
 τετραμμένον τοῦ Κυρηναίων ἀστεος. ταύτην τὴν Λαδίκην, 8
 ὡς ἐπεκράτησε Καμβύσης Αἰγύπτου, καὶ ἐπύθετο αὐτῆς ἡ
 182 τις εἶη, ἀπέπεμψε ἀσινέα ἐς Κυρήνην. Ἀνέθηκε δὲ καὶ 1
 ἀναθήματα ὁ Ἄμασις ἐς τὴν Ἑλλάδα, τοῦτο μὲν ἐς Κυρήνην

CH. 181. § 1. Ἑλληνίδος γυν.] Contrast 41. 3.

§ 2. δ' ὦν] 'At any rate.' δέ contrasts the single act with the various motives suggested: ὦν views the action (γαμέει) as the result of the resolve (ἐδικαίωσε). See note on οὐκ ὦν, 139. 3, and compare 167. 1.

Βάττου] i. e. the second king of this name, surnamed εὐδαίμων, in whose reign the expedition of Apries took place (161. 4; IV. 159).

οἱ δ' Ἀρκ.] As the text stands this refers to the son and successor of Battus εὐδαίμων. Two MSS. however read τοῦ Ἀρκ. (omitting οἱ δ')—'Battus the son of A.' See IV. 159. 1; 160. 1.

§ 4. κατὰ με ἐφ.] I. 66. 1, n.

§ 5. ἐπ' ἐκείνην] Bähr justifies

this by the analogy of ἐπ' ἡμέρην (I. 32. 8), which however is not quite parallel. Probably ἐπ' ἐκείνην should be read: II. 36. 2, n.

§ 7. ἀπ' ὤψε] I. 14. 2, n.
 ἔξω τετραμμένον] 'With its face turned outwards as regards the city,' i. e. turned away from the city. The genitive is not governed by ἔξω, but depends on τετραμμένον. Cf. τῆς πόλιος, I. 84. 4; τῶν Ἀγβατάνων, 110. 2. Another reading is ἰδρυμέ-
 νον, in which case ἀστεος depends on ἔξω.

CH. 182. § 1. καὶ ἀναθήματα] 'Also offered offerings,' besides making presents to the Greeks (180. 2) and marrying a Greek wife (181. 1).

ἐς τὴν Ἑλλάδα.] Used in a wide sense, as at I. 92. 1.

ἄγαλμα ἐπίχρυσον Ἀθηναίης καὶ εἰκόνα ἑωυτοῦ γραφῇ
 εἰκασμένην, τοῦτο δὲ τῇ ἐν Λίνδῳ Ἀθηναίῃ δύο τε ἀγάλ-
 ματα λίθινα καὶ θώρηκα λίνεον ἀξιοθέητον, τοῦτο δ' ἐς ²
 Σάμον τῇ Ἡρῇ εἰκόνας ἑωυτοῦ διφασίας ξυλίνας, αἱ ἐν τῷ
 νηῷ τῷ μεγάλῳ ἰδρύατο ἔτι καὶ τὸ μέχρι ἐμεῦ ὅπισθε τῶν
 θυρέων. ἐς μὲν νυν Σάμον ἀνέθηκε κατὰ ξεινίην τὴν ἑωυτοῦ ³
 τε καὶ Πολυκράτους τοῦ Αἰάκεος, ἐς δὲ Λίνδον ξεινίης μὲν
 οὐδεμιῆς εἵνεκεν, ὅτι δὲ τὸ ἱρὸν τὸ ἐν Λίνδῳ τὸ τῆς Ἀθηναίης
 λέγεται τὰς τοῦ Δαναοῦ θυγατέρας ἰδρύσασθαι προσχούσας,
 ὅτε ἀπεδίδρησκον τοὺς Αἰγύπτου παῖδας. ταῦτα μὲν ἀνέθηκε
 ὁ Ἀμασις. Εἶλε δὲ Κίπρον πρῶτος ἀνθρώπων καὶ κατε- ⁴
 στρέψατο ἐς φόρου ἀπαγωγὴν.

ἄγαλμα...εἰκόνα] I. 31. 9, n.
 γραφῇ] 'By painting.' But little
 is known about Egyptian art, as re-
 gards painting. See Wilk. III. 311.
 Very possibly this picture was the
 work of a Greek (cf. IV. 88. 2).

θώρηκα] Cf. I. 135. 1; III. 47. 2.
 § 3. Πολυκράτους] See III. 39,
 foll.

προσχούσας] 'Having touched
 there.' Rhodes would be on the

regular route from Egypt to Argos,
 owing to the ancient practice of
 keeping to the coast as much as
 possible on a voyage.

§ 4. πρῶτος ἀνθρ.] This is not
 true, unless we understand it to mean
 that A. was the first Egyptian who
 had conquered Cyprus. The island
 had long been under Phoenician
 rule. See Dahlmann, *Life of Hdt.*
 111, 113. E. T.

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